The Outlook

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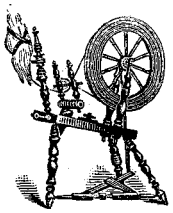

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The Outlook

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HE report of the Senate Committee on Foreign Relations, proposing certain amendments to the Arbitration Treaty, is given to the public in such definiteness of form that we may assume it to be accurate, if not official. The chief amendments are as follows:

First, "But no question which affects the foreign or domestic policy of either of the high contracting parties, or the relations of either to any other State or Power, by treaty or otherwise, shall be a subject for arbitration under this treaty, except by special agreement."

Second, "If at any time before the close of the hearing, upon any matter except territorial claims submitted to an arbitral tribunal constituted under this treaty, either of the high contracting parties shall declare that the determination of such matter necessarily involves the decision of a disputed question which is excluded from arbitration except by special agreement, by the operation of Article I., then the jurisdiction of such arbitral tribunal over such matter shall cease."

Third, The provision that the King of Sweden and Norway shall appoint an umpire in certain specified cases where the parties to the treaty are not able to agree upon such umpire, is omitted.

❀

Of these amendments the first is the least objectionable. We believe, however, that it is a mistake to make any exceptions to the operation of the treaty. Whatever questions may arise between Great Britain and the United States can better be settled by law than by war, by appeal to reason than by appeal to force. The objection that has been made, that in appeals to reason we have been and are likely to be worsted, is not very creditable to our understanding. If Great Britain can get the better of us in the court of reason, that might be a ground for improving our understanding, not for resorting to our fists. If it is true that in diplomacy she is our superior, as very likely it is, that would be an excellent ground for taking our diplomatic corps out of politics and appointing our ambassadors, ministers, and consuls, not as a reward for party service, but as a result of diplomatic training, not to represent a party, but to represent the country. But let us not shame ourselves by acknowledging that we are no match for the older country in the ability to present a cause before an impartial tribunal.

❀

The second amendment is well-nigh fatal to the treaty. All lovers of peace should make a common cause against it. Its necessary effect is to allow either party to the arbitration to withdraw the case from the court whenever the politicians in control think, or imagine that they think, that the case is going against them. It leaves the specter of war always close in the background, and an appeal to war always in the power of the Jingoes of either country. No doubt Lord Salisbury would instantly accede to this amendment, since it is quite in the spirit of his original proposal, which provided that either party might within three months after award protest against it and demand an appeal, and that on appeal no award should stand unless confirmed by a majority of five to one. Secretary Olney's reply to this proposition is equally conclusive against the even worse proposal of the Senate Committee. We quote from his communication to Lord Salisbury through Sir J. Pauncefote, the English Ambassador at Washington:

"Under the Fourth Article of the proposed heads of the treaty all the cost and labor of an arbitration might be lost by the refusal of one of the parties to accept the award, and the difference would become more embittered than ever. He was of the opinion that it was indispensable

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that finality should be secured in any scheme of international arbitration. But he was quite ready to concede every reasonable guarantee in the constitution of the original Arbitral Tribunal and the Court of Review, against the risk of failure of justice."

What the country wants is not play at arbitration, but real arbitration; not a provision for keeping two countries by the ears during a long lawsuit which may come to no result, but a tribunal with authority to render a final decision, so that submission of the controversy to it shall put an end not only to war, but to the fear of war, between Great Britain and the United States.

❀

The third amendment is both unnecessary and perilous. Under the original treaty, when the four arbitrators, appointed two by each country, cannot agree upon an umpire, the umpire may be selected by the Supreme Court and the British Privy Council, and only in failure of such a choice is the King of Norway and Sweden to choose the umpire. Only in this quite improbable contingency is he to act at all. The refusal to allow him to act in such a capacity does not, therefore, at first seem a serious matter. It becomes serious, however, when we find that no provision is made for the appointment of an umpire by any other method. For it would make it possible for a bellicose administration in either country, acting for political and partisan effect, to bring about a failure to select an umpire by either of the two prior methods proposed, in which case the arbitration would come to an end and war might be imminent. In short, this apparently insignificant amendment has an effect similar to that of the second amendment, as reported above: it destroys the power of the treaty to remove the fear of war. Under this treaty, as emasculated by the Senate Committee, while arbitration would still be quite possible, the treaty would have very little coercive power, and indeed no practical effect, except in those cases where the parties in power in both countries were earnestly bent on this method of settlement. The people want a treaty which will protect them from warlike politicians in their own country quite as much as from those in the other country. It is evident that popular discussion of this subject, and popular agitation against insincere friends of arbitration in the United States Senate, must still be kept up.

❀

Mr. McKinley will be the first President to get the full advantage of the placing of nearly all the administrative offices under the operation of the Civil Service Law. For the first time in many years the incoming President will have an opportunity to devote himself to the public business instead of to the private interests of a host of office-seekers. Heretofore we have had the un-American and absurd anomaly of an incoming chief magistrate devoting the first six months of his term, not to mastering public questions, but to settling rival claims for minor administrative positions. Reports from Washington indicate, however, that office-seekers have not yet learned of the wall of defense with which the President has now been surrounded. There are indications that the rush of claimants will be greater than ever. When these gentlemen reach the capital, they will discover that the vast majority of the offices under the Government come within the scope of President Cleveland's recent order. The holders of these offices may be removed, but their successors cannot be appointed save from a list of persons who have passed the proper examinations. Congressmen, even, are realizing for the first time that reform of the Civil Service is an accomplished fact. There is some attempt to excite dissatisfaction by the claim that President Cleveland's comprehensive order practically put thirty thousand Democrats in office permanently. This is very probably true, and it is unfortunate, but it has been true of every extension of the Civil Service rule by every President who has dealt with the subject, and, grievous as it doubtless seems to the office-seekers, it is a very small matter compared with the enormous gain to public efficiency, to orderly procedure, to the removal of an immense corruptive tendency, and to the protection of the President's time, strength, and health.

❀

In fact, Civil Service Reform has now entered upon its second stage. It

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has been very widely established. It now remains to meet the reactionary tide which was certain to set in motion as soon as the politicians had begun to feel the extensive curtailment of their power which it has effected. In this State there are many indications that a systematic effort is to be made to nullify the operation of the merit system. An association, which gives itself the misleading name of the Progressive Civil Service League, has been organized for the express purpose of attacking, and if possible subverting, the merit system. This association, at public meetings and through the press, has so far contented itself with denouncing the reform as un-American, doctrinaire, and visionary, and its advocates as hypocrites and aristocrats. An attempt has been made to hold the competitive examinations up to ridicule. The records of the Civil Service Board in this city have been searched from beginning to end for the purpose of finding material for ridiculing the Civil Service movement. These prolonged searches have, however, resulted in nothing more serious than the discovery of one incompetent inspector of buildings, and of a policeman who, having come here from Oneida County, did not know where the Bowery is. This association bases its antagonism to a Civil Service detached from politics on the ground that if there is no prospect of reward there will be no public spirit and no political activity on the part of our citizenship. This assumption is an insult to the people of the country. As a matter of fact, the one thing which the spoils system has killed has been individual interest in political affairs. All the heelers and loafers of every description have devoted themselves to politics and have found it to their profit; but to the shame of the most intelligent citizenship be it said that the abstinence of this citizenship from actual dealing with public affairs is one of the reasons why public spirit has fallen to so low an ebb in this country.

❀

In the "Conversations of Goethe with Eckermann" we read that the great poet was something of a statesman. Influenced, of course, by the opinions of Humboldt, he saw the immense advantages to be gained by the command of the Nicaraguan inter-oceanic waterway. After vividly foretelling the growth of our Pacific States and indicating the commerce likely to arise between the United States and the Far East, he said: "In such a case it would not only be desirable, but almost necessary, that a more rapid communication should be maintained between the east and west shores of North America, both by merchant ships and by men-of-war. I therefore repeat that it is absolutely indispensable for the United States to effect a passage from the Mexican Gulf to the Pacific Ocean, and I am certain that they will do it." Every President of the United States since and including Monroe has favored building an isthmian canal (since 1879 by way of Nicaragua) to be under United States control, though open to the world's commerce. It is evident that the two nations most interested in such a canal must be the United States and Great Britain, and hence, in 1850, a treaty was made between them which has been known as the Clayton-Bulwer Treaty, by which the two Governments agreed

"that neither will ever obtain any exclusive control over the said ship canal, . . . or erect any fortifications commanding the same, . . . or exercise any dominion over any part of Central America; . . . or use any influence that either may possess with any State or Government through whose territory the canal may pass for the purpose of acquiring or holding, directly or indirectly, for the citizens or subjects of the one, any rights or advantages . . . which shall not be offered on the same terms to the citizens or subjects of the other."

Great Britain was thus asked to abandon her claims to Nicaraguan coast territory, but she did not do so. On the other hand, it has been urged that by the Frelinghuysen-Zavala Convention (never ratified) of 1884, under which the canal was to be controlled by the United States, we also have violated the Clayton-Bulwer Treaty. At all events, that treaty has delayed the construction of the canal. It is now proposed that the canal be built, either under the treaty or after it is abrogated.

❀

If built at all, it should be either by the Government or by private enterprise, not by a partnership between the two, how-

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ever framed. For such a partnership is almost certain to issue in such a folly, not to say jobbery, as that of the bill now before the United States Senate, which has been thoroughly exposed. It gives the Maritime Canal Company $4,500,000 at the outset, by guaranteeing its bonds to that amount, and that sum would be absolutely lost to the United States if the Company should be found to have no existing rights in Nicaragua, as that country has officially declared. It proceeds on the supposition that $80,000,000 would pay for the Canal, while the Government engineers think $130,000,000 a low estimate. It entirely shuts off the possibility of thorough investigation by the United States. In short, it gives everything to the Company and saves nothing for the people. Senator Teller's amendment is a step in the right direction. It provides for a new and thorough inspection, no bonds to be issued or work approved until the survey is approved by the President, and nothing to be done in any case if it appears that the cost would exceed $150,000,000, until Congress shall take further action. Better still would be an absolutely new bill providing for an expert Government examination, and leaving Congress altogether uncommitted as to action. Meanwhile the present bill has been standing in the way of imperative and desirable legislation.

❀

We publish on another page an article on the "Loud Bill and the Postal Deficit," to which we wish to direct the serious consideration of our readers. Congressman Loud and Mr. Cowles, while apparently antagonistic in their attitudes towards the postal system of the United States, are really desirous of accomplishing the same result—namely, the best possible service to the public at the least possible cost to the public. Both are agreed that the present annual deficit in the finances of the Post-Office Department is thoroughly unbusinesslike, and ought to be stopped. But their methods of remedying the abuse are radically different. Mr. Loud would carry less postal matter and charge the public higher rates; Mr. Cowles would carry more postal matter and charge the public lower rates. Mr. Loud's contention is that the Government is charging citizens less for the carriage of second-class matter than it pays the railways for the same, and that a deficit is the result—a deduction which is logical and unanswerable. Mr. Cowles contends that the railways are charging the Government much more than cost with a fair profit added for the transportation of first-class matter, and that this is the secret of the deficit—a conclusion which his statistics seem to affirm. Our own opinion is that both men are right. Mr. Loud is attempting to correct a real abuse, but by a method not radical enough. It is clear—according to the principle that all citizens ought not to be taxed for the benefit of a special class—that publishers should not ask the Government to carry their books and periodicals at a loss which must be met by general taxation; but it appears also to be clear that if Mr. Loud would direct his commendable energy to the root of the matter, he would use his influence to have the railways lessen their rates for mail carriage to the Government instead of urging the Government to increase its charges for postal services to the public.

❀

By a vote of six to four, the Senate Committee has rejected a proposal to exclude the Alaskan boundary from the scope of the general Arbitration Treaty. The terms of the Alaskan boundary treaty, which was introduced into the Senate on the same day, having been already signed by Secretary Olney and Sir Julian Pauncefote, are not yet known, but we hope that they provide for the demarcation of the entire line. The only statement so far made is that they provide for the demarcation of the 141st meridian of west longitude. It is desirable that this point shall be accurately determined, but it is equally desirable to know whether our interpretation of the Anglo-Russian treaty of 1825 shall remain. That treaty provides that the boundary between Alaska and Canada shall begin from the southernmost point of Prince of Wales Island, and shall ascend to the north along Portland Channel as far as that point of the continent which strikes the 56th degree of north latitude, whence the line

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shall follow "the summit of the mountains situated parallel to the coast" as far as the point of intersection of the 141st degree of west longitude, and, finally, the prolongation of the 141st degree shall be the boundary to the Arctic Ocean. If, however, the summit of the mountains parallel to the coast is more than ten marine leagues from the coast, then the boundary shall be "a line parallel to the winding of the coast [the original language is "*une ligne parallèle aux sinuosités de la côte*," implying a continuity only found in a mainland coast], and which shall never exceed the distance of ten marine leagues therefrom." Up to 1887 this boundary had been regarded as the true one. Alaska changed owners in 1867. The recent Canadian claim is that the ten marine leagues from the coast should be measured from the outer fringe of islands, and that the boundary shall run from the southernmost point of Prince of Wales Island through Behm and not Portland Channel. This means that Canada covets an important strip of country, 75 by 100 miles in extent, between these two channels, as well as an even more important strip of coast territory northwards, including Lynn Channel, the point of departure for miners to the interior.

❀

The House bill prohibiting the sale of intoxicating liquors in the Capitol building is meeting with serious opposition in the Senate. Senator Hill seems determined to talk the bill to death, and several Senators with anti-saloon constituencies are disposed to support him. The most interesting episode in the debate last week was when Senator Chandler, of New Hampshire, declared that he favored the principle of prohibiting the sale of liquor in the Capitol, but objected to the wording of the present measure. "Why," he said, "if one of us were to fall ill here to-day, and my colleague, who is a practicing physician, were to prescribe a necessary restorative drop, we should be committing a crime in administering it to the sufferer." To this his colleague, Mr. Gallinger, retorted that if he were to write a prescription for a sick Senator he would not send it to a restaurant or a kitchen or a chef to have it made up, but to a licensed pharmacy; and, moreover, "if any Senator on this floor really needed a 'restorative drop,' no other Senator, even a Senator from the prohibition State of New Hampshire, would have any difficulty in finding out where he could get it." Senator Hill's motion to kill the bill by referring it to a committee was defeated, but by the narrow majority of 27 to 32. Party lines were not followed in the vote, except by the Populists, who, of course, favored the House bill. In general, the support of the bill came from New England and the States west of the Mississippi.

❀

The Utah Legislature, after a protracted deadlock, has elected ex-Congressman Rawlins to succeed Senator Brown. Mr. Rawlins was not, indeed, the first choice of the Mormon hierarchy, but was finally elected by receiving the support of that power. The chief opposing candidate was Moses Thatcher—who for years has been the leader of the liberal element in the Mormon Church, and last spring was deprived of his office in the Church because he opposed the decree that Church officers must consult their ecclesiastical superiors before entering into any political engagements. Mr. Thatcher's vote on the final ballot was only three less than that of Mr. Rawlins, and he will contest the latter's election on the ground of coercion by Church officers. Both candidates were, of course, Democrats, as the Legislature contained only a handful of Populists and Republicans. Mr. Rawlins, though backed by the Mormon hierarchy, is himself a Gentile. In Washington Judge George F. Turner has been elected by the Populists to succeed Senator Squire. Judge Turner was a Republican until the last campaign. He is reported to be a man of ability and wealth. His large mining interests are exclusively in gold-mines, and his obvious disinterestedness in the silver cause had as much to do with his election as his wealth or ability. In Idaho a German farmer named Henry Heitfeld has been elected by the Populists and Democrats to succeed Senator Dubois. Concerning Mr. Heitfeld a prominent citizen of Idaho—a gold Republican—writes us as follows:

"His personal character is irreproachable. He has had but very moderate educational advan-

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tages. He is neither a public speaker nor a politician. He has been fairly successful in his business, which is that of farming. He was elected a member of the State Senate in 1894, and served during the legislative session of two years ago. In matters of State legislation he was an industrious and conscientious worker, and, while rarely consuming time in speech-making, was generally regarded as a man of good judgment and cautious and conservative counsel. He was never a party to any scheme or transaction of any questionable character whatsoever, and I was in a fairly good position to judge of such matters. Of his integrity and moral worth I have the very highest opinion. Mr. Heitfeld's election will tend to impress people with the idea that something more than ability to talk and scheme is regarded as a necessary qualification for high position"

❀

The appointment of Mr. Louis F. Payn as Superintendent of Insurance in this State ought to arouse, and we believe has aroused, a degree of public feeling which the present Governor and the newly elected United States Senator, Mr. Platt, will find a serious obstacle to future political preferment. It will probably prove a serious blow to the Republican party in this State. There are three distinct reasons which make this appointment a disgrace, which every New Yorker feels as in some sense personal to himself. In the first place, the whole State has protested against the appointment. This protest has found expression in the great journals, we believe with few if any significant exceptions. We should not attach much importance to the report that the Governor "is said" to have remarked that he would appoint Payn even if every man, woman, and child in the State asked him not to do so, were it not for his declaration in his inaugural, generally regarded as intended to apply to this foretold appointment, that "no intolerant claim or irresponsible assault will force or prevent a single executive act," and were that declaration not interpreted by the unquestionable fact that he has disregarded the best sentiment of the State, regardless of faction and even of party, in making the appointment. His act is distinctly a violation of the fundamental spirit of democracy. Governor Black is in this act no representative of the State, or of his political constituency. In the second place, the protests against the appointment appear to be amply justified by the public reputation of the man. That he is, and for many years has been, a professional lobbyist is not questioned by any; that he has used corrupt methods is questioned by few. The third element of objection is the widespread belief that this appointment is made in payment for the services rendered by Mr. Payn in securing the Republican nomination to Governor Black. On the whole, the episode is the most discouraging in State politics since the tragic fall of ex-Judge Maynard, and the extraordinary but unsuccessful attempt of Governor Hill to protect him from public judgment and condemnation. We trust that the condemnation of Governor Black, though necessarily delayed, may be equally explicit.

❀

Mayor Swift, of Chicago, is making a strong effort to secure for the city 10 per cent. of the gross earnings of a new underground trolley system. He is looking forward to the time—less than seven years distant—when the franchises of the north, south, and west side car systems expire, and he desires to establish a precedent by which the city may receive 10 per cent.—or $1,500,000 a year—from all these lines. The new trolley company—the General Electric—has already accepted a twenty-year limitation upon its franchise, and the Mayor's further demands, whether successful or not, show that public officials in America are at last realizing their duty to secure for the public the full value of public privileges granted to private companies. There are just two methods by which the public interests may be secured. One is the method proposed by Mayor Swift of demanding special taxes from the especially favored companies, and the other is the Toronto and Detroit method of demanding lower fares, so that the traveling public may be served at a merely normal profit. The latter method is, in some respects, the more advantageous, as lower fares bring a great increase of short-distance traffic, and fares may often be reduced 30 per cent. without reducing the income of the companies by 10 per cent. But if, for any reason, higher taxes seem more needful to a city than lower car-fares, there is no doubt that street railway companies ought to pay them. There is hardly a street railway

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company in any of our large cities that might not pay 10 per cent. of its gross receipts into the public treasuries, and still pay its owners a much larger percentage on the capital invested than is paid in any business open to free competition.

❀

The plan of political reform for Cuba which has been under consideration for some time in Madrid has now been made public. As was to be expected, it is received with disapproval both by the Spanish press and by the Cuban insurgents; the view in Spain is that altogether too much is granted to Cuba, the view among the Cuban patriots is that the measure is worthless. The extreme ground taken by the leaders of the Cuban insurgents is that no measure can be for a moment considered except one granting absolute independence to Cuba. The present scheme is very far indeed from granting autonomy; it is, however, a considerable advance on anything previously discussed. A Cuban Council of thirty-five members is proposed; twenty-one of these will be chosen by the Cuban people, the others appointed by Spain. This Council would have limited powers over local Cuban matters, but the Spanish Crown reserves the right to nullify any of the Council's acts, and, indeed, to suspend it altogether. Moreover, there is nothing changed in the present absurdly unfair law relating to the franchise under which Cuba's population of over one and a half million has little over fifty thousand voters. Spain, of course, maintains a close hand over all matters relating to import and export dues, and in every way the scheme shows a desire to continue taxing Cuba heavily for the benefit of Spain, though there is a certain moderate amount of relief from the present abominably oppressive law. President Cisneros, of the somewhat shadowy Cuban Republic, joins with General Gomez, of the insurgents, in emphatically declaring that Cuba will reject the proposition, and that absolute independence must be obtained, and will surely be gained in the end.

❀

The report that the Powers have at last reached an agreement with regard to the Turkish question and that they are prepared to act together in enforcing certain demands for reform upon the Sultan is confirmed, but it has been preceded by so many misleading reports that the world has almost ceased to care about it. Moreover, it is perfectly understood on all sides that the agreement by the Sultan to the enforcement of certain reforms is only the first step in a process which generally covers an indefinite period of time, and that the only way of getting anything done in Constantinople is to take the Sultan by the *throat*—a method which is never adopted until a wearisome period of diplomatic procrastination has been accomplished. It is interesting, however, to find that the final accord between the Powers has been brought about by a change of attitude on the part of Lord Salisbury. The Eastern situation has been very much complicated by the English attitude toward Russia, which since 1878 has been one of antagonism. Lord Beaconsfield, who, like Lord Salisbury, has been popularly regarded as a statesman who put forth a strong hand in dealing with foreign relations, made a colossal blunder at Berlin when, to use Lord Salisbury's rather coarse figure in a recent speech, the English put their "money on the wrong horse." What Lord Salisbury means is that they staked their confidence on the Sultan rather than on the Czar.

❀

Now that Lord Beaconsfield is dead, and Lord Salisbury has seen the folly of his ways, and has not only made a public confession in the House of Lords, but, what is still more important, has in some fashion indicated his penitence to the Russian Government, the latter Government has graciously consented to cooperate with England. Thus ends, apparently, a weak and humiliating chapter in modern international relations—as weak and humiliating as that which certain American "Jingoes" have been anxious to write in the history of American and English relations. There is plenty of room in the East for Russia and England. Working together they are masters of the situation; working apart they are continually in each other's way. Russia has blocked the way to any practical dealing with the Sultan because she has found the

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English so suspicious and jealous. Now that the English Government is willing to co-operate with her and to establish cordial relations, she is apparently ready to do her part towards securing reforms in Turkey.

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Rather alarming reports of the health of the Czar have been in circulation during the past month. The report that an eminent specialist had been summoned to perform an operation gave rise to sensational stories, which mainly centered about the injury received while the Czar was traveling in Japan some years ago, when he was attacked by a fanatic, and received a severe blow in the head from a sword. These stories have all been officially denied, and they are probably without any other foundation save that the Czar is terribly overworked. The position which he holds is practically impossible to a conscientious man save at the cost of premature physical exhaustion. That was the price which his father paid, and it is the price which the young Czar is likely to pay, unless he is willing to divide the appalling responsibility which he bears. It is impossible, in the nature of things, for any man, however gifted with working power, to center in himself the entire government of such a country as Russia. Even Mr. Gladstone would have been unequal to such a task. Under modern conditions, division of power is needed, not only for good government, but for the sake of the governors. The burdens of administration have become too great to be lodged in one, two, or three hands; they must be distributed in order to be intelligently and wisely discharged. It is reported that a Council of State is to be instituted in Russia for the purpose of sharing the burdens of government with the Czar. It is to be hoped, for the sake of that young ruler, as well as for the sake of the country, that physical necessity will drive him to some recognition of the fact that autocracy, in the old sense, is not only outgrown, but has become impossible.

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While the African continent has so far only about eight thousand miles of railway, important additions to that mileage are now in progress or about to be instituted. The Uganda Railway, over five hundred miles long, is being built by the English, and runs from Mombasa on the Indian Ocean to the great lake called Victoria Nyanza. This will open to commerce a fertile country, the population of which is estimated at twenty millions. The value of Uganda, however, may be somewhat dependent upon British operations north of that region. The announcement that Italy will abandon her African colony has started up four claimants. Of course Abyssinia wishes to regain possession. Russia is said to covet the territory on the ground of her half-alliance with Abyssinia. France would like to add the strip to Obok. Most important of all, however, is Great Britain's claim, based on the fact that the land was once Egyptian, and was ceded to Italy conditionally on its reversion to its former owner should it be abandoned by Italy. The civilizing import of all this is seen in the proposals soon to build a railway from Suakin on the Red Sea to Berber on the Nile, and later to extend the Nile Railway south to Khartûm, and ultimately to build up the Nile Valley to Uganda. It is announced that the German Government will build a railway from the Zanzibar coast (250 miles south of Mombasa) westward to the Victoria Nyanza, with a line also to Lake Tanganyika, the entire road to be 1,800 miles long. With the prolongation of Mr. Cecil Rhodes's line north to Lake Tanganyika, there may one day be a chance for the traveler to journey by rail from Cape Town to Alexandria, almost entirely through British territory.

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In comparing the business of our country since election with that of the corresponding three months a year ago, we have to notice, first, that during November and December there was an increase both in number and magnitude of business failures, an increase above the average in almost all branches, the principal exceptions being in iron, machinery, and chemicals. During January, however, there has been apparently no increase in business failures. In the volume of bank clearings the whole period has shown an increase over the corresponding time a year ago. On November 7 both the

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loans and the deposits of the New York clearing-house banks were at the lowest point of the year; on December 26 both were at their highest points, the addition to deposits alone between these two dates being over $87,000,000. The surplus reserve over legal requirements of the New York banks has slowly increased until it stood at about $60,000,000. Before election money had loaned as high as 100 per cent.; immediately thereafter it sank to four per cent., and within a fortnight to two per cent.; it is now 1½–2 per cent. Exports have been increasing, and the United States Treasury has now a gold reserve of about $145,000,000. Railway stocks and bonds have gratifyingly advanced in price, and Government bonds have advanced more notably, the 4's now touching the highest quotation yet had. Since election many millions have been invested in loaning New York money to London at higher rates of interest than are obtainable here—an evidence of the plethora of unemployed capital. The balances left by Canadian banks in the United States were only $15,000,000 before election; afterward they increased to $18,000,000, but are now about $17,000,000. Railway earnings were disappointingly small in November and December, but January earnings seem to show an increase. Mortgages on real estate may be made at from ½ of 1 to 1 per cent. lower than before election.

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During the three months there has been an upward tendency on the part of quotations for some staple products, the most notable advances being among the leading cereals, live stock, meats, dairy products, vegetables, leather, wool, some grades of iron, copper, lead, brick, glass, and spruce lumber. The most important declines were in certain food products, cotton, coal, coke, petroleum, print cloths, steel, tin, rubber, and paper. Wheat is now six cents below the price reached in the upward rush of November, but is three or four cents higher than a year ago. Wheat exports have been proportionately large, but corn exports have been larger still. The iron trade has been unsatisfactory, although the output of pig iron has increased 50 per cent. and of coke 100 per cent. since October. While there is some increase in demand, there is not enough to keep pace with such an increase in production. Of other metals, copper has attracted the most attention, and during the past quarter prices have advanced to the highest ever known. Sales of wool have increased heavily during this period, and especially during the past month, those of Boston alone for the month being 40,000,000 pounds against 24,000,000 last year. This increase is based largely on the expectation of a higher duty on wool. There has not been much change in prices, however. Cotton has declined in price. While many new factories have started up since election, and forces of employees have been increased, there has not been as yet the expected advantage to wage-workers. Taking all factors together, the business conditions of our country are more encouraging than they were a year ago, and there is a decidedly greater feeling of confidence, though progress since election has not been as great as was anticipated.

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The most important event affecting the international commercial world last week was the ratification by the United States Senate, immediately putting into operation the sixteenth article, of the Treaty of Commerce and Navigation negotiated between the United States and Japan in 1894. It may be remembered that this treaty is to go into operation in 1899, and is to remain in force for twelve years from that date, though either country shall have the right at any time thereafter to give notice to the other of its intention to terminate the same, and at the expiration of a year after such notice the treaty will be at an end. The article which is now put in force is of great importance to our manufacturers and exporters; it provides that the citizens of either of the two countries shall enjoy in the territories of the other the same protection as native citizens in regard to patents, trade-marks, and designs, upon fulfillment of the formalities prescribed by law. Another notable event in the international business world has been the absorption by the Deutsche Bank of Berlin of several million dollars' worth of Northern Pacific Railway bonds. This increase represented the larger part of the notable increase of our bond sales last week, the total amount being over

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$15,000,000, as against less than two-thirds of that amount the week before, and less than the latter amount for the like week a year ago. Coincident with this large foreign buying was the significant announcement of the new and close traffic relations between the Northern Pacific, Great Northern, and Union Pacific Railways, together with the control by these of the Oregon Railroad and Navigation Company. The foreign buying also brought about lower rates for sterling exchange, to which the lowering of the Bank of England rate of discount to three per cent. contributed its share. In contrast with the buoyancy of the bond market, railway stocks declined last week about fifty cents a share. That peculiar class of stocks known as "Industrials" were weaker still, "Sugar" being especially so, owing to an investigation of "Trusts" by the Lexow Committee of the New York Legislature.

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The bonding privilege between Canada and the United States grants that for foreign traffic our seaports may be used by Canada for direct transit of goods in bond, and the Canadian ports by the United States; and that, for domestic transit, goods in bond may be carried without detention from points in Canada to other points in Canada through United States territory, and from points in this country to other points in the same country through Canadian territory. The arrangement has been reciprocally convenient. However, Congressman Beach, of Ohio, has now introduced a resolution in the House of Representatives stating that, on the Pacific slope, our roads do not enjoy proportionate benefits, inasmuch as they make no use of Canadian territory. On the other hand, because of the bonding privilege and subsidies received, the Canadian Pacific and its steamships are able to transport tea, silk, and other imports from China and Japan to American cities at lower rates than our own steamships and railways can offer, thus securing a practical monopoly of the traffic. It is also claimed that the Canadian Pacific, because of its freedom from delays incident to custom inspection at our frontier, can offer quicker transportation than can our railways. Mr. Beach has asked the Inter-State and Foreign Commerce Committtee to inform the House whether any good reason exists for the further continuance of the bonding privilege between the Pacific and the cities on the Great Lakes. To the claim that this part of the bonding arrangement has now become too one-sided, Canadians reply that at Niagara Falls half a dozen of our roads do a large business by virtue of the bonding privilege, which they would lose if it were repealed. Again, the Northern Pacific and Great Northern Railways take goods from Eastern Canada to Victoria and other British Columbian points, but by our law the Canadian Pacific is not allowed to carry our freight, which it has hauled across the continent, to any United States seaport. We do make use of Canadian territory, since we have a road running from Spokane into the Kootenay mining region, which, with the Great Northern, has done a good trade in carrying freight from Eastern Canada to British Columbia. The Canadians also claim that their Pacific steamships bring less tea from the Orient to the United States than the vessels running in conjunction with our railways carry to Canada, that the importation of silk by the Canadian route is not large, and that most of the tea and silk arriving at Vancouver goes directly to England. The whole matter shows plainly that Canada and the United States are commercially one country, and ought to stay so as far as possible.

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The business world last week was interested by the announcement that, with the Chinese New Year, the Chinese "Six Companies" of San Francisco had gone out of existence. The first Chinamen attracted to this country by the discovery of gold in California were speculators. These soon grasped the fact that there was a promising field here for their compatriots; hence contracts were obtained from our mine-owners—who were eager for cheap labor—and money was advanced by the Chinese speculators on the contracts to any in China who wished to improve their fortunes by emigration. Most of the emigrants came from the region about Canton. They had been working for ten cents a day; they heard

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of the new El Dorado, and they wanted to go thither. Two things stood in the way: the passage-money, then about $200, and the fear that, should they die in the foreign land, their bones might not be carried back to the hallowed soil of China. Here was a chance for combined capital, and companies were formed which guaranteed cheapened transportation for emigrants; protection when ill or in trouble; and, what was valued most of all, embalming of remains after death, sending them back to China, registering and caring for the graves there. Money had to be advanced to the emigrants, and in the beginning interest rates ranged from 100 to 200 per cent. The venture until recently has prospered greatly.

Chinese labor has had a great deal to do with our mining development; it has built the Central Pacific, the Southern Pacific, and other railways. Afterwards armies of Chinamen were employed in the mines of Mexico, Central and South America, on the sugar plantations of the Hawaiian and West India Islands, and in the Panama Canal attempt. The principal companies had combined under the title "The Six Companies;" they became a monopoly. They have now disbanded, after having brought more than half a million Chinese across the Pacific, of whom a quarter have died, over a quarter are still in the New World, and the rest have returned to China. To the Six Companies the United States anti-Chinese law and the Panama failure were terrible blows. Added to these were the substitution of Japanese for Chinese laborers in the Hawaiian islands, and the anti-Chinese agitation in South America. A powerful opposition, however, had long been at work—that of Anglo-American bankers at Shanghai and Hongkong. Some time since the Six Companies made the mistake of increasing charges, and this aroused natural antagonism from their own clients. The Chinese provincial societies and labor unions withdrew their support, and eighteen months later the career of the Six Companies was ended. It is succeeded by a new organization, the Four Companies, representing some of the clans which were in the old syndicate.

Belief in trades-unions is making rapid headway. In England the present attitude of public opinion was brought out strikingly when the dispute between Lord Penrhyn and his Welsh quarrymen came before the House of Commons. Lord Penrhyn's slate quarries, employing about twelve thousand persons, had been closed because Lord Penrhyn not only refused to deal with unions, but discharged two members of the deputation of employees who waited upon him, and finally refused to accept the good offices of the Board of Trade—acting as a State Board of Conciliation. When the matter was brought before the House of Commons, only four members could be found ready to defend his lordship, and even these defended his rejection of arbitration at the hands of the State rather than his opposition to collective action on the part of employees. Regarding the proposal of conciliation through the officers of the Board of Trade, Lord Penrhyn's position, as stated in his own words, was that it would "establish a precedent for outside interference with the management of his private affairs." To this Sir Courtenay Boyle responded for the Board that "the Board of Trade cannot admit that the settlement of a prolonged dispute affecting some thousands of men and their families can be regarded as a matter of private interests only." This declaration from the representative of a Conservative Administration indicates a strong drift toward compulsory arbitration. In our own country the increase of sympathy with organized labor finds an illustration in the attitude of some of the New York papers toward the cab strike. A report of a committee of the Social Reform Club criticising the managers of the cab company for refusing to treat with the representatives of a trade-union was widely published, and in the New York "Times" the following editorial comment was made: "The attitude of the cab company was very ill advised, because it ignored the principle of combination on which the company is itself organized, and which, if properly applied, is just as good for employers as for employed." It is gradually being recognized that employees not only have a right to act as a unit, but also to have their claims urged by men whom they employ, instead of merely by fellow-

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workmen subject to dismissal from their employers in case they prove "hard to deal with."

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The Committee on Public Baths and Public Comfort Stations appointed two years ago by Mayor Strong has published a report which is nothing short of a comprehensive scientific treatise on the subject covered. While it relates primarily to New York City, and gives in detail the various local efforts to establish public bathing facilities, it also reviews the municipal activity in this direction of the important cities of Europe and of other cities of our own country. As is generally known, European countries—and particularly England—have done more to provide public bathing-places and public laundries than has our own country. In great part this contrast has been due to the far greater need of such places abroad. Forty-odd years ago in this city the managers of the Association for Improving the Condition of the Poor erected a building in which bathing, washing, and ironing facilities were furnished at low charges, but the institution failed for want of sufficient patronage. During the last generation, however, the city has filled up with a European population crowded together in quarters too narrow to have sufficient room for private bathing, and the new establishment erected by the same Association six years ago proves to meet a very widely felt want. The report shows from the Federal census that in the so-called "slum districts" only three per cent. of the families in this city and Chicago have bath-rooms, as against seven per cent. in Baltimore and seventeen per cent. in Philadelphia. While the increase of private bath-rooms, through a system of free water, might in the long run do more for the comfort, cleanliness, and health of the people, only public bathing-places can meanwhile supply the needs of the self-respecting poor. The report shows the plans of the proposed public bath to be erected on one of the squares on the East Side. The building contains a public laundry and two public comfort stations. It is architecturally most attractive. The New York Committee recommend that a small fee be charged for the use of the baths. In Boston, Chicago, Philadelphia, Buffalo, and three or four smaller cities, the work of erecting public baths is well under way, if not already completed.

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Congregationalism Abolished in New York

By the "Religious Corporations Law" passed in 1895, without, so far as we have been able to discover, any knowledge or suspicion on the part of the churches generally, and certainly with a total absence of information on the subject among nine-tenths of the churches affected thereby, Congregationalism has been abolished in the State of New York. We should have a right to expect in such a law, adopted in a process of codification, simplicity and system. But these qualities are conspicuously lacking. It is not easy to understand what the Religious Corporations Law of 1895 means, nor what its real effect will be. Certain of its provisions are, however, painfully clear. The distinction between church and society is abolished. All persons of full age who are members in good and regular standing, *or* who have been stated attendants on divine worship in the church and have regularly contributed to its support for the year next preceding, are made qualified voters at all meetings, spiritual and temporal. At every such meeting the pastor, if present, *must* preside, and in his absence the oldest officer of the church. This presiding officer has the absolute right to "receive the votes, be the judge of the qualifications of voters, and declare the result of the votes cast on any matter." He may keep the polls open at the annual meeting just as long as he likes, so as to give his friends time to drum up absent voters from any quarter; or he can shut them up at the end of one hour, subject only to an appeal to the qualified voters present, at which he will do the counting. Finally, Congregationalists are apparently furnished with a "governing religious body" in the American Congregational Union, and Baptists with a "governing religious body" in the Baptist Missionary Convention. We say *apparently*, for one section seems to make this provision, another seems to recognize

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that there are some denominations which have no governing religious body, and by one act in 1896 the Baptists appear to be taken out from the operation of this law altogether, and by another act to be put back under its operation. It is, at all events, provided that if any church "has failed for two consecutive years to maintain religious services according to the discipline, customs, and usages of such governing body, or has had less than thirteen resident attending members paying annually pew rent, or making annual contribution towards its support," it may be declared by such governing body to be extinct, and the body may proceed to take possession of its property "and apply the proceeds thereof to any of the purposes to which the property of such governing religious body is devoted."

Under this law members of a Congregational church who have ceased for years to attend upon its services, but have not been stricken from its rolls, may be brought in at any time to outvote those who have regularly attended and regularly contributed to its support. They may fix the salary of the pastor, may employ and discharge or fix the salaries of any other officers, they may, indeed, give any directions not inconsistent with positive law; and the trustees have no option except to obey.

So the pastor, instead of being any longer one of the brethren, having leadership only in spiritual affairs, is given a control wholly foreign to the spirit of Congregationalism. He determines who can vote, and he may keep the polls open as long as may be necessary to drum up voters to support him in a contested election. In his absence, the oldest person who holds any church office becomes presiding officer in his place. There is not even any distinction between the *kind* of officers, after the church is once organized. The oldest and most decrepit man or woman who has been intrusted with any little office in the church has the right to take the chair and do all the counting. No appeal lies from the decision thus made, except by taking the case into the Supreme Court.

Finally, the whole idea of independency, which is fundamental to both Congregational and Baptist discipline, is cast aside. The churches are no longer free to determine their own creed, ritual, and method of government. They are required to conform to the "discipline, customs, and usages of such governing body," although the very essence of Congregationalism is that there is no governing body and that no church is under any obligation to conform to any discipline, customs, or usages, but is a pure, spiritual democracy, with no law over it but the law of Christ, to be interpreted by itself. Thus the independence of Congregational and Baptist churches, so nobly maintained during a struggle of two centuries, and never questioned in the third century of their existence, is destroyed at a blow by a piece of secret legislation, pushed through without attracting the slightest public attention. The legislation would not be worse if the law forbade bishops to exercise any supervision in an Episcopal church, or abolished the Session, Presbytery and Synod, and General Assembly in the Presbyterian Church and required all churches to be independent.

The Congregational and the Baptist churches should at once take this matter up; they should discuss it in their church and associational meetings; they should study this law and understand its bearings; they should seek the counsel of the best ecclesiastical lawyers, and then they should make common cause to secure the abolition of a statute which might well be entitled "An Act to Abolish Independency and to Secure Uniformity of Church Government and Worship in all Independent Churches."

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The New American Saint!

The unveiling of a life-size portrait, in an Episcopal church in Philadelphia, of St. Charles the Martyr, is one of those events which bring mirth to the thoughtless and grief to the judicious. The enrollment of Charles I. in the "noble army of martyrs" was a piece of folly so ideally complete that the satiric temper must find it a constant solace; but to place his portrait in an American church is so fundamentally humorous that the thought must have been inspired

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by "Punch" or "Life." The few discouraged figures who hang wreaths on the statue of Charles in London afford yearly amusement to our kin beyond the sea, and the little group who still adhere to the Stuart cause in England is treated with laughing tolerance; but to set up Charles I. in American churches, as has now been done, if we mistake not, in several instances, is to arouse the mirth of nations. The sense of reality seems sometimes to be lacking in the ecclesiastical mind, and absurdities are perpetrated by clergymen and churches from which the people of the world are protected by common sense and a touch of humor.

We ought to be grateful to Charles for helping to people America; and Puritanism had no greater friend than Archbishop Laud, whose iron hand sent into New England the most influential wave of emigration which has ever reached these shores. It is, indeed, the opinion of many judicious historical students that Laud's narrow intelligence and rigid temper fanned Puritanism into the flame into which it broke later. It would be fitting, therefore, to place a memorial to Charles I. in Washington as one of the makers of America, and to Laud in Boston as the greatest helper and propagandist of Puritanism; but when an Episcopal church makes saints of two men who were the most destructive foes the English Church ever had, and places an effigy of one in its walls, it imposes a tax on American credulity too heavy to be borne. It may even be objected that a man who found it impossible to speak the truth or to keep his promises is out of place in the army of the martyrs. Paul and Polycarp and Huss were of very different stuff from the weak and wavering King who betrayed his friends and deceived his foes at every turn. The ritualistic movement has led some of its votaries into absurdities, but into none greater than this ridiculous attempt to rehabilitate the chief of the Stuarts and make a saint of him. The Church has other and sterner business on its hands than such ridiculous pageants as the unveiling of pictures of the enemies of religious and civil liberty in houses of worship. It is such disclosures of the absence of a deep sense of what religion is and what it has to deal with which make many people turn away from the Church as if it were a mere conservator of relics and trinkets instead of a tremendous living force in the world. Imagine Phillips Brooks, with his intense religious nature, his capacious intellect, and his passionate Christlike spirit of sympathy with men, dedicating memorials to Charles I. as a character to be emulated and reverenced! The very thought is impossible, and in that fact lies the sermon which this recent piece of ecclesiastical folly preaches. If this movement is to go on, let us give it completeness and symmetry by erecting monuments to James II. and George III.; both these gentlemen were the victims of the popular movement. Before doing this, however, let us sit down quietly before the portrait of St. Charles the Martyr, and pray for a little knowledge of history, a touch of humor, and a grain of common sense.

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What is Orthodoxy?

The absurd charges brought by self-appointed defenders of the faith against such men as President Harper, John Watson, and Charles Cuthbert Hall, that they are not orthodox, and the inclination in certain so-called liberal churches to claim as really belonging to them all representatives of liberal spirit and progressive thought in the so-called orthodox churches, raise the question, What is orthodoxy? It is one which cannot be dismissed with the current joke, "Orthodoxy is my doxy, heterodoxy is your doxy." There is a real difference between the orthodox and the unorthodox parties in the Protestant Church. The line of division is somewhat shadowy, as all spiritual lines are; but it is not difficult to define. The orthodox teacher believes profoundly and sincerely in the two articles which Professor Christlieb has well said include the whole of evangelical theology—sin and salvation. The unorthodox teacher believes only in error and culture. The line of division is somewhat shadowy because sin and error, salvation and culture, melt into each other.

"The cardinal question," says Amie in his Journal, "is that of sin." And what he means by sin he makes clear. "There is in man an instinct of revolt

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an enemy of all law, which will stoop to no yoke, not even that of reason, duty, and wisdom. This element in us is the root of all sin." This indicates the first and radical difference between the two schools of religious thought and philanthropic activity. One assumes that there is such a spirit of revolt in man; that he does deliberately throw off the yoke of reason, duty, and wisdom; that the seat of the world's disorder is in a lawless will. It therefore directs the remedy to the will. The other assumes that man always means well; that his wrong-doings are errors; that the cause of them is to be found in environment, circumstance, misapprehension; and that therefore the remedy is in social reforms and in education. We may frankly concede that the old orthodoxy, with its doctrines of total depravity and eternal punishment, portrayed the fact of sin out of all due proportion; that in the stress it laid on original sin it forgot or denied the equally potent force of original virtue, and in its affirmation of hereditary sin forgot to affirm and even refused to see the even more significant fact of hereditary grace. But orthodoxy saw clearly and still sees clearly the fact of a universal instinct of revolt, a disease in will, a lawlessness in spirit, as the secret and source of the world's disorders.

The correlative article of orthodoxy is "salvation." To quote Amiel again: "What, then, is the service rendered to the world by Christianity? The proclamation of 'good news.' And what is this 'good news'? The pardon of sin. The God of holiness loving the world and reconciling it to himself by Jesus, in order to establish the kingdom of God, the city of souls, the life of heaven upon earth—here you have the whole of it." Robert Browning has expressed the same truth in his own unique fashion:

> "Whom do you count the worst man upon earth?
> Be sure he knows, in his conscience, more
> Of what right is, than arrives at birth
> In the best man's acts that we bow before:
> This last knows better—true, but my fact is
> 'Tis one thing to know and another to practice."

Thus, while the so-called liberal school looks upon the world's disease as chiefly in the moral understanding, and depends upon ethical culture for remedy, the so-called orthodox school looks upon the world's disease as chiefly in the will, and depends upon the Gospel to furnish the will with new motives and new strength to act upon them. To the first Jesus Christ is chiefly a Teacher, to the second he is chiefly a Saviour; the first seeks for Truth, the second for Life; the first is intellectual, the second spiritual. We repeat, again, that the line which separates the two is a shadowy one. At the one extreme is the teacher of ethical culture, who assumes that if truth is clearly taught the will cannot but follow where the understanding leads; on the other the emotional evangelist, who abhors nothing so much as rationalism, and conducts a service from which he ostentatiously excludes all intellectual processes; and between the two are religious teachers who combine the two elements of truth and life in varying proportion. But, speaking broadly, he is orthodox who believes that sin is a revolt of the will against God, and that salvation is in the power of God bringing the will into a glad subjection of love to him.

The orthodox man may believe that the Bible was dictated by God from cover to cover, or he may believe in progressive revelation; he may believe that Moses wrote the whole Pentateuch, including a prophetic account of his own death, or he may believe that Moses did not write a line; he may believe that the Book of Jonah is prophecy, history, or satire; he may believe with the ancient Puritan that inspiration ended with the Apostolic age, or he may believe with the Orthodox Friends that it continues to this day, and that the "inner light" is the test of all ancient prophecy—in each case he is equally orthodox if he believes in a God who in any form or by any method has revealed himself in the thoughts and through the teachings of ancient prophets to his children. He may believe all the supposed miracles in the Bible, including that of the sun standing still, and add thereto belief in all the ecclesiastical miracles, down to and including those of the waters of Lourdes, or he may discriminate between different miracles, accepting some and rejecting others; he may regard a miracle as an intervention in the order of nature, or as a violation of the laws of nature, or as a higher than human use of nature's forces, or as an unusual manifes-

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tation of God in phenomena every act of which is a direct manifestation of his perpetual presence in nature—in each case he is equally orthodox, if he believes that God has not left himself without special witness of his presence and power in the world's history, a witness not to be misunderstood by those cognizant of the facts occurring. He may believe that Jesus Christ is God and man, a dual Being, acting sometimes as God and sometimes as man, or that he was perfect God, clothed with all the wisdom and power of God on earth, and now clothed in heaven in his earthly body, or that he was the Spirit of God in a human body, and therefore subject to its limitations, or that he was a man in whom the Spirit of God tabernacled, manifesting himself in a perfectly dominated and directed human life—in each case he is equally orthodox, if he sees in Jesus Christ the express image of the Father's person, and in his life and death the glory of the Father's love. In short, to be orthodox is not to hold to any old-time theories of inspiration, miracles, or incarnation, or other cognate doctrines—it is to believe that "for us men and for our salvation" the prophets of old time spake, the witness in wondrous works was given, and the Christ of God came down from heaven. He who holds this faith and preaches this Gospel belongs in the orthodox fellowship, and ought not to go out of it, unless he is driven out unjustly, by men of narrow mold, who mistake their self-will for the law of God, their creed for the Christian faith, and their ecclesiastical zeal for the enthusiasm of divine charity.

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Worse than War

Under the above title, in another column, the able Rector of Holy Trinity Church, Brooklyn, vigorously maintains that the fear which prompts a man to save his dollars at the expense of his country's honor is a shameful form of cowardice, worse in its effect on national character than passion and bloodshed. To this we heartily agree. The base mercantile spirit which ostracized Richard Henry Dana in Boston during the anti-slavery movement, just before the Civil War, pertinently illustrates the vicious habit of mind which Dr. McConnell deplores. But we do not believe that this is the special lesson which Americans need to learn just now. If we supposed for an instant that the Arbitration Treaty was dictated by commercial considerations—that it was drafted and signed to enable England and the United States to continue their mutual business transactions without the inconvenient interference of moral or patriotic considerations—we should oppose it as vigorously as we now support it. Happily, however, we are convinced that, while the American people are not afraid of war—while they no more shrink now than they did, both North and South, in 1861, from the thought of suffering contempt and wounds and death in defense of principle—they rightly refuse the leadership of politicians, statesmen, editors, ministers, and other citizens who habitually carry chips on their shoulders instead of the real badge of National honor.

We are sure that Dr. McConnell, without abating a whit his scorn of patriotism for profit, will heartily join us in saying, with the London "Daily News:" "Neither this treaty of arbitration, nor any other, can abolish the appeal to the sword as a last resort. But what this treaty does secure—and in a much fuller degree than six months ago it seemed possible to hope—is that the appeal to the sword shall in very truth be a *last* resort. In the first resort, and as a matter of routine, the appeal is henceforth to civil process in case of all disputes between this country and the United States. This is indeed, as President Cleveland says, 'a long step in the right direction.'"

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"The Critic" for February 6 devotes four pages to a notable expression of opinion from authors and publishers in favor of the Anglo-American Arbitration Treaty. Among an influential body of authors and writers, over sixty in number, the only one who questions the advisability of a hearty ratification of the treaty is Mr. H. E. Krehbiel, the well-known musical critic, who thinks that "the future of the world belongs to the United States and Russia." Over forty of the leading publishing firms of the country have put themselves on record, too, in "The Critic's" symposium, as supporters of the treaty.

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Philip Melanchthon

Born February 16, 1497

By James M. Whiton

THE four hundredth anniversary of Melanchthon's birth sees amends being made to him for unjust disparagement and long neglect. For centuries the victim of theological hate, even now one finds him omitted from the galaxy of the "five hundred and fifty-eight worthies" included in the "Calendar of Great Men." Yet a memorable place is his, whether as the foremost teacher of his time, called *Præceptor Germaniæ*, or as the organizer of German education, or as the leading theologian of the Reformation, laying the doctrinal foundations of Protestantism, or as the first great prophet of Christian unity in a period of anti-Christian strife. Of him Hallam has said, in his "History of Literature," that he was "far above all others the founder of general learning throughout Europe." Thus greater than Erasmus and his fellow "humanists," the disciples of the renaissance, a special distinction is his as the churchly humanist, in whom the renaissance of culture was identified with the renaissance of religion, in a blending for that time marvelous of sweetness and light, of progress and tolerance, in the ethical interaction of learning and life.

Luther's fame is immortal, and Melanchthon's will be no less; but he has been longer in coming to his rights. His star set in a storm-cloud of outrageous calumny. After his death his disciples were visited with imprisonment, exile, and even death. A hundred and fifty years later, a lecturer at Wittenberg, angered by the mention of Melanchthon, tore his portrait from the wall and trampled it under foot. The next half-century witnessed a slow change of feeling. In 1760, at the bi-centenary of his death, he obtained for the first time some just commemoration. So tardy has justice been. But even now, when obloquy has been cleared away, Melanchthon, though as great in his way as Luther was in his, does not and will not appear to the popular mind as great, simply for lack of the dramatic element so conspicuous in Luther's career. The earthquake, the whirlwind, and the fire are more impressive to many than the still, small voice for which they secure hearing. Luther fitly compared his own work to that of the pioneer who fells the forest, and Melanchthon's to that of the husbandman who makes harvests grow in its place. Honor to the heroic man of action, and no less honor to the patient man of thought, whose thinking makes great actions fruitful in great results! Luther roused the popular heart of Germany. Melanchthon attracted the cultivated mind, and wedded learning to the cause of religion. Indispensable to each other as partners in their cause, they are inseparable in the glory of the achievement.

Melanchthon, the oldest of five children, was born February 16, 1497—the year in which the Cabots discovered North America. He came of the middle class in South Germany, as Luther of the lower class in North Germany. His father was by trade an armorer, in high favor at court. Luther's father was a miner. "The miner's son"—so runs the oft-quoted epigram—"dug from the mountain the pure ore of truth; the armorer's son forged it into a bright weapon." His mother was daughter of the burgomaster, or mayor, of his native place, Bretten, in the Grand Duchy of Baden. Both parents were pious people. On his death-bed he repeated to his children the very words in which he had received his father's dying blessing. His mother's spirit appears in her saying, "Almsgiving does not impoverish." His grand-uncle was Reuchlin, whose fame as a scholar was long perpetuated by his Hebrew grammar. By Reuchlin he was sent to the Latin school at the age of ten, with a costly Bible as a parting gift. At twelve he entered the University of Heidelberg, and by Reuchlin's advice changed his family name Schwarzerd ("Black-earth") into its Greek equivalent, Melanchthon—a practice not uncommon then for scholars.

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Thus, Martin Kuhhorn ("Cow-horn") became Martin Bucer.

At fourteen he took his bachelor's degree at Heidelberg. At seventeen he took his master's degree at Tübingen, began lecturing on Vergil, Terence, and rhetoric, and when nineteen published an edition of Terence. As a student he had composed orations in the classic tongues for his fellow-students and even for professors. Of Greek and Latin odes he wrote nearly four hundred. Such was his mastery in those languages that some esteemed the "Philippic style" even more than that of Cicero and Quintilian. In the course of his life, besides his immense theological and public labors, he edited or treated of the works of thirty-four Greek and Latin authors. His Terence ran through seventy-three editions in a hundred and six years. His Latin and Greek grammars were text-books still longer, and even in Catholic schools. His wide range of preparatory study included even medicine; and such was his memory that he could repeat most of Galen by heart.

Thus equipped was he for his life-work at Wittenberg, to which he was called by the Elector Frederic the Wise, of Saxony, who in 1502 had founded its university, since 1817 incorporated into that of Halle. Reuchlin, in advising him to go, quoted the word that came to Abraham: "Get thee out of thy country to the land that I will show thee, and I will make thy name great, and be thou a blessing." Ten months before had Luther posted on Wittenberg church his challenge to Rome in the famous theses. The hour was ripe, and the man for it was ready. At the age of twenty-one Melanchthon delivered his inaugural as professor of Greek upon "Reform in the Studies of Youth." It marked the beginning of a new era in university methods. It roused to the highest enthusiasm even those who had been disappointed at the boyish appearance of the young scholar. While he was at Tübingen, Erasmus had written in the highest praise of his vast learning, refined genius, and princely mind. Now he wrote: "Even his adversaries cannot hate him." Luther wrote: "A wonderful man, in whom everything is almost supernatural, yet my most cherished and intimate friend."

He at once began to lecture on Homer and the New Testament, and Luther wrote that the theologues of all classes had been stirred up to study Greek. This was true of Luther also, who recognized at once his destined helper, and glued himself to him. In the following year Melanchthon took the bachelor's degree in theology, but the doctor's degree he modestly declined. Luther wrote of this: "It is true he is a poor master, but also a doctor above all the doctors." Melanchthon never was ordained to the ministry, and never preached from the pulpit, content, like Calvin, to be a lay theologian. His lectures on half a dozen various subjects were thronged; he is said to have had audiences of two thousand, including princes and other noblemen. But it was plain living, indeed, that was combined with his high thinking. His salary even Luther thought too small. For all his books he, and Luther likewise, received no compensation beyond occasional gifts. During the first year of his married life he was too poor to buy a dress for his wife.

From his favorite studies in the classics he was drawn more and more into the field of theology by Luther's urgency and his students' interest. The Leipsic disputation of Luther with Eck in 1520, which he attended as Luther's friend, brought him into a collision with that brusque champion, in which he bore himself characteristically. Wishing time to consider a point made by Eck, he said: "I will give you answer to-morrow." "There is no merit or honor in that," retorted Eck, "if you cannot answer at once." "Doctor," he replied, "I seek not my own glory in this matter, but the truth; to-morrow, if God will, you shall hear me." The next year he made his first great contribution to the Reformation, the "Loci Communes Rerum Theologicarum" ("General Outlines of Theology," as it would now be phrased), a work which Erasmus described as "a wondrous army in order of battle against the Pharisaic tyranny of false teachers;" which Luther lauded as immortal, and deserving of almost canonical authority; which the papal party thought more harmful to their cause than all else written by Lutherans. Calvin's "Institutes," which Catholics dubbed "the Koran of the heretics," appeared in its first brief outline fifteen

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years later—a work of wider influence, because Calvin rather than Luther obtained ascendency in English-speaking lands. From Melanchthon's architectural and organizing spirit, as Dorner says, the truth born in Luther's heart received its objective form and the stamp of validity. From Germany it passed on to foreign lands. In Melanchthon's lifetime it went through at least hirty editions, and two radical revisions, illustrating Melanchthon's change of theological views, of which there will be more to say. It is noteworthy that the two original and most influential treatises of Protestant theology were the work of laymen.

Melanchthon's next great service was in the preparation of the German Version of the Bible, in conjunction with Luther. To Luther it owes the idiomatic force and beauty of its style; to Melanchthon its accuracy as a version. Dr. Schaff has finely observed that to Luther the Scripture tongues were the sword of the Spirit; to Melanchthon, the swaddling-clothes of the Christ-child. In 1526 he became Professor of Theology in name, as he had been for years in fact.

In personal appearance he is described as small and thin, with a large head, rather long neck, and broad chest, a high forehead and a bright blue eye. His health was never strong. Anxious for better care of this, his friends persuaded him to marry. His union in 1520 with Catherine Krapp, daughter of the burgomaster of Wittenberg, proved most happy. He spoke of his home as "a little church of God." Two sons and two daughters were born to him. Rich and poor alike resorted to his house, some for curiosity and some for aid. The visitor would sometimes find him with book in hand rocking the cradle. By methodical habits and incessant industry he dispatched a mass of work whose extant results in print fill twenty-four large volumes. He restricted himself to one or, at the most, two meals a day. At table he indulged in genial talk enlivened with gentle jests. His correspondence, often disquieting, he would not read till morning, lest it should banish sleep. Retiring at nine o'clock, he rose at two, and after prayer went to his study. His house at Wittenberg, now the property of the Prussian Government, is a three-story building bearing the inscription: "Here dwelt, taught, and died Philip Melanchthon."

Melanchthon's hopes of a peaceful spread of the reforming interest were dashed by the Diet of Spires in 1529, which decreed an end to toleration. In the preparation of the *Protest*, which gave to the reformers their distinctive name, he bore a leading part with a sad spirit. To friends who cheered him he answered with characteristic sweetness: "If I had no anxieties, I should lose a powerful incentive to prayer. But when cares and anxieties impel to devotion, the best means of consolation, a religious mind cannot do without them." He now longed for retirement. "Happy they," he exclaimed, "who abstain from public affairs." But the next year it was he who drafted the Augsburg Confession, which the Protestant party addressed to the Emperor as the statement of their belief. It was studiously irenic in tone. The Catholics themselves were surprised at its moderation. Luther found fault with it. The "nails and lances against the papacy," with which, two years before, he had sharpened Melanchthon's book, "Instruction for Pastors," were missing. He wrote to Melanchthon: "Satan is well aware that your Softstepper (*Leisetreterinn*) dissembles the articles about purgatory, the worship of saints, and especially about the Pope, the antichrist." It was with anxiety and tears that Melanchthon wrote the Confession thus criticised. In him the spirit of Christian union was incarnate, ever studying how nearly he might close with men of other minds in consistency of truth and with a good conscience. In this spirit he endeavored, though in vain, to open correspondence with the Greek Church, by sending a copy of the Confession to the Patriarch of Constantinople. In the same spirit he subsequently prepared a modified edition of the Confession (the "Variata"). His object in this was so to generalize the specific statements of the Lutherans to which Calvinists objected, that the impediments to their union might be removed. This, however, did not result. The "Variata" became the occasion of a fierce strife in the Lutheran churches, and Melanchthon's efforts at conciliation brought upon him not only the bitterest of his troubles,

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but two centuries of unjust disparagement.

The Augsburg Confession, supplemented by Melanchthon's elaborate defense of it the next year, the "Apology," still reckoned among the symbols of the Lutheran Church, brought him at the age of thirty-four substantially to the limit of achieved success. The remaining twenty-nine years of age, equally meritorious in what he attempted, were chiefly remarkable for the defeat of his efforts for a more ethical theology, and a union of his fellow-Lutherans with their Calvinist brethren. The Protestant churches begin to see now that it was more creditable to fall with Melanchthon than to stand with Luther.

After publishing the "Apology" in 1531, Melanchthon—who from this time wrote his name "Melanthon," as easier to pronounce—devoted several retired years mainly to his favorite academic studies. His treatises on ethics, in which Aristotle was his master, became long-accepted text-books. Hallam pronounces them "more clear, elegant, and better arranged than those of Aristotle himself or his commentators." These studies revealed to him a serious ethical defect in the theology he had accepted hitherto with Luther, and accordingly in 1535 he revised his "Loci Communes," and again in 1543.

An ethical theology had been made impossible by the Augustinian doctrine of Original Sin, which wholly denied the freedom of the will. Melanchthon renounced this view as a Stoic error, and taught that man has the power of freely appropriating the divine grace; also that, while a man is justified, as Luther taught, by faith alone, yet is he not justified without good works, and that his initial act of faith is itself an act of moral worth. This straightway brought upon him accusations of heresy, which no explanations availed to silence. The blind rigor into which his opponents drove appears in the extreme assertion of Amsdorf, in 1559, that good works were dangerous to salvation. The division between the strict Lutherans and the "Philippists" on this ground was widened by another breach upon the doctrine of the Lord's Supper.

The Lutheran view of this closely approximated to the Catholic, which holds that the bread and wine are changed (transubstantiated) into the real body and blood of Christ. Luther held that the real body and blood are joined (consubstantiated) with the real bread and wine. Calvin held to a real spiritual presence of Christ in the sacrament, not a physical impartation of Christ, discerned by faith alone. To this view Melanchthon gradually went over. "There has not been a day or night for the last ten years," said he, "that I did not meditate on the doctrine of the Lord's Supper." Calvin publicly announced Melanchthon's agreement with him in this point. It was a sore point. The magical rather than the ethical conception of the sacrament holds in Lutheran Germany till this day. On this ground the name of Calvinist had become at the beginning of the seventeenth century, says Dr. Schaff, more hateful in Saxony than that of a Jew or a Mohammedan.

Although Melanchthon, trusting, as always, to time and the gradual leavening of thought, abstained so closely from expression of his obnoxious views that his exact position has been a point of debate, his sympathy with the Calvinist position could not be hid. His relations with Luther became seriously strained, but the latter, though urged to break with him, declared to the last that he would share his heart with Melanchthon. That gentle spirit had thrown a spell too strong to be broken over Luther's stormy nature, despite its occasional ebullition in such sayings as that Melanchthon ought to be banished. But he to whom the atmosphere of love was vital wilted in the cold. He compared himself to Prometheus bound on Mount Caucasus. Some years later he spoke of Wittenberg as a prison, and seriously thought of leaving it. He occasionally complained of Luther's contentiousness and violence, yet admired him to the end, and eulogized him at his funeral in 1546 as the Elijah of the Reformation.

Toward the Catholic party Melanchthon steadfastly displayed the same conciliatory spirit as toward his Lutheran critics. He wrote, in 1537, that if the Pope would tolerate the preaching of the Gospel he would recognize his jurisdiction, if not claimed as a divine right. He carried his concessions to an extreme that Calvin fraternally rebuked him for in his assent to

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the Leipsic Interim in 1548, an enactment of the Elector Maurice, canceled in 1555, which permitted the evangelical doctrine, but required the observance of the Roman ritual, including images in the churches and most of the canon of the mass. In this Melanchthon himself admitted he had gone too far. His defense was that the ceremonies yielded were unessential, while the essentials of doctrine were maintained, and that it was better to compromise for a time (*interim*) than to expose the churches and the Fatherland to devastation. But this raised the bitter controversy about the *adiaphora* ("things indifferent"), and brought still further obloquy upon him and his followers as "knaves, Samaritans, Baalites."

He held his peace toward these assaults, saying that answers irritated rather than pacified. "It is a new form of popery," said he, "that these violent persons wish to force every one to have the same opinion as themselves." "If my eyes were a fountain of tears as rich as the Elbe," he wrote, "I could not sufficiently express my sorrow over the divisions and distress of Christians." He wrote to a Hamburg pastor: "We are pleased if you admonish and correct us in the spirit of love, for this is a very necessary duty in friendship, and much more in affairs of the church. But we entreat you to judge us leniently, and that you would not condemn old friends who have labored much for more than twenty years, and still endure the greatest conflicts, as we are furiously persecuted with many false accusations. We do not reply to them, lest hatred and discord be still more inflamed in these sorrowful times."

Amid these fratricidal quarrels, which, as Calvin said, made "a jubilee for Papists," and turned the Lutheran churches into a theater of civil war, Melanchthon's life drew to its saddened close. His consolatory thoughts at the approach of death were found penciled on a scrap of paper: "Thou shalt go to the light, thou shalt learn the mysteries thou hast not been able to understand, thou shalt be free from the madness of theologians." His last wish and prayer was "that the churches might be of one mind in Christ." April 19, 1560, he breathed his last, and his mortal part was laid beside Luther's in the Castle Church of Wittenberg.

Fitter as he was for this time than for that time, it is for this time to do him the justice which that time could not—a voice in the wilderness as he was, proclaiming to hard hearts the gospel of peace. He was accused of timidity and weakness, but a few years before his death he rushed with drawn weapon into an angry crowd to quell a tumult. With him it was not a question whether a stand should be made, but where it should be made. That he made a heroic though quiet stand for a position advanced beyond his times, his later tribulations show. At a time when his fellow-churchmen held, as the Roman Church now holds, that divergence in a single point from church doctrine separates from church fellowship, it was his great merit to see what even now waits for all to see it, that no tongue of man can adequately phrase the truth of God, that creeds are symbols, not transcripts, of that truth, that theology must be a growing science, and can grow only as thought is free—so that one must labor not for an excision but for the comprehension of the many schools in the one Church.

One does not forget his grave fault in consenting to the bigamy of Philip of Hesse, his approving of the execution of Servetus; but one remembers that he shared these errors with his fellow-reformers. His own failings seem to be the shadowy projection of his virtues. He tolerated the excesses of the Zwickau "prophets" at Wittenberg, while Luther was in hiding, till Luther had to come in to suppress them, but it was in fear of quenching the Spirit. He conceded to Rome as indifferent things not indifferent, but because his free spirit miscalculated the safe range of liberty for the less free. That highest range of charity which appears in the tolerance of intolerance none so exemplified as he. *Pectus theologum facit*—"Heart makes the true divine." What a heart was his, to hold captive the fiery Luther and the austere Calvin! Hear Calvin exclaim, after Melanchthon's death: "A hundred times when, weary with labors and burdened with troubles, you laid your head familiarly on my bosom, have you said, O Philip, would I might die on this bosom! I, indeed, a thousand times afterward have wished it my good fortune that we were together."

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Not only was he pre-eminent as the theological leader of the Reformation, and the organizer of education. Among the reformers his is conspicuously the historical and judicial, the progressive, catholic, unifying spirit, intent on the ethical harmony of truth and life.

It was not for lack of invitations elsewhere that he stood unflinchingly to his post in stormy Wittenberg. His fame and influence spread far. Called to other German cities, to France, to Denmark, and repeatedly to England, where he was appointed in 1553 Professor of Divinity at Cambridge, he abode with his own people. With Cranmer especially his relations were close, and his impress remains on the Articles and liturgy of the Church of England. The German churches, whom he vainly strove to unite, now recognize him as their connecting link, and join to honor him. The general unity he strove for will be realized, not, as he expected, in a common formula, but in a common spirit; and it will be his spirit. His spirit, both independent and mediating, pleading alike for liberty and for the bond of charity, has revived in our time, the most precious survival of that period of conflict. Now that the eclipse of calumny has passed from his name, what Luther wrote of him while that eclipse was coming on deserves to be written under his name forever:

"*The whole Christian world is his debtor.*"

The Theology of an Evolutionist

VII.—Redemption by Evolution

By Lyman Abbott

WHAT is redemption? What do we mean by this word which has come now to be a theological word, but in its original was not? Of course it is a figure. Practically all theological words are figures. They are metaphors. Redemption is a figure derived from captivity. A man is captured by brigands in Italy. He is carried off into the mountains and kept there. Messages are sent to his friends; they must raise a purse of money and send to the brigands; if they do not, the man will be kept a captive there, or he will be put to death. The friends raise money and ransom or redeem the captive from the brigands and set him free, and then he returns to his home and his friends again. He has been bought with a price; he has been redeemed. This figure has been employed by the Bible to illustrate one phase of "God's way of doing things." God redeems the human race. The question whether the payment of a price, the rendering of a sacrifice, is consistent with evolution, is a question to be considered hereafter. In this article I simply wish to lay open before the reader the evolutionary conception of redemption. The question to be considered is not, Is the doctrine of redemption, as stated in the New Testament, a scientific doctrine? for the Bible does not deal with science. The Bible is a book written, for the most part, by poets and prophets, and the very word redemption is a poetic figure. The question is whether, in an evolutionary conception of life, as a growth, there is anything that justifies this figure, any analogue in that life, anything to which that figure may legitimately and properly be applied.

In the Biblical representations there are three kinds of brigands from which we are redeemed. We are said to be redeemed from the flesh, or the body, or the sinful flesh; we are said to be redeemed from our iniquities or transgressions; and we are said to be redeemed from the hand of our enemies. Is there anything in evolution, anything in the gradual development of man by regular processes from lower to higher stages of moral development, by forces resident within the men themselves, that justifies the figure of redemption, from the body, from iniquity, from enemies?

Evolution believes that man is emerging from an animal condition. The body is the animal out of which he is eventually to be developed. The animal still clings to him. It is at once a help and a hin-

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drance. It is a help to his spiritual development because it is a hindrance, and because the spiritual development comes by battle, and in no other way. There is no possible way by which a man can acquire temperance unless he has appetites to be subdued; no way by which he can acquire self-control, unless he has animal passions to be controlled; no way by which he can acquire courage, unless he has timidity to be overcome. There must be the temptation within as well as the moral nature within, or the moral nature cannot be developed, for it is developed only by conflict with the temptation. First of all, then, man is an emerging and developing being, drawn out from, lifted up from, a lower animal condition. He is in battle with his own body. He is like the butterfly emerging from the chrysalis; like the bird pecking its way out of the shell; like the seed breaking its husk and emerging from the ground. The seed is in captivity to the ground, and must be emancipated; the bird is in captivity to the shell, and must be freed from its imprisonment; the insect is in captivity to the chrysalis, and must break from its prison-house. And as the plant is not a plant until it has broken away from the soil and come into the sunlight, as the bird is not a bird until it has broken out of the shell and come into the air, as the butterfly is not a butterfly until it has escaped from the chrysalis, so not until the man has broken away from the animal and come out of it and conquered it and subdued it is he truly a man. Paul, in the seventh of Romans, cries out, "Who shall deliver me from this body of death?" The figure is drawn from an ancient time when the captive was chained to the soldier who guarded him. The man is chained to his own animal appetites; bound to his own fleshly nature; fastened to a corpse; and he is to be redeemed from that corpse and delivered from it. The evolution of the spirit is itself redemption from the flesh.

This redemption is like evolution, first, in that it can be accomplished only by a power working within. It is not by asceticism; not by starving the body; not by making it a poorer, a weaker, a feebler body; not by less body, but by a stronger spiritual nature. The power that is to redeem him must be a power working within, not without. The bird must peck its own way through the shell; the seed must break its own way through the soil; the butterfly must push its own way through the chrysalis. If you break the shell before the bird is ready to be hatched, it will be but a dead bird. So the soul must have within itself the power of its own deliverance. It is Christ *in* us who is the hope of our glory.

We are redeemed also, according to Scripture, from our transgressions and our sins. We have inherited them from the past; they are an inheritance. Or we have taken them upon ourselves by our own habits; we have surrendered ourselves to bondage. And now we are struggling to escape from this captivity. We must be redeemed from it; must be set free; and we must be set free from this sin by a power within ourselves. We continually try some easier and shorter way, and never succeed. We think if we can only take the temptation away from men, men will be virtuous. We are mistaken. Men are made virtuous by confronting temptation. The mother who tries to keep her child away from all temptation simply prepares the boy for a terrible fall when he gets old enough to leave the home. It is not by taking away the bonds, it is by giving strength to the man that he may break the bonds, that he is redeemed. Every man is like a Samson bound by his enemies, and he must acquire the strength within himself to break them. God does not break them, he gives us strength to break them. He does not set free this man, caught by brigands, and leave him in the Alps to be caught by some other brigands. He puts in his hand a musket, and says to him, "Fight your way to liberty." The power of redemption is the power of God in the soul. The evolutionary conception of religion differs from the old theology radically in this respect. The old theology—not, indeed, all old theologians, for the so-called new theology is, as Dr. A. V. G. Allen has clearly shown, as old as the old theology—but what is currently called the old theology, regarded redemption as something done for man in heaven outside of him; the new or evolutionary theology regards redemption as something done

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for man within him. The one is what philosophers call objective; the other is what philosophers call subjective. Redemption is wrought *for* man by the spirit of God *in* man, making a man of him and giving him power to be master over himself. The control wrought by redemption is *self* control.

We are redeemed, in the third place, from our enemies. For we are in an enemy's country. That which binds us is not merely the animal from which we are emerging, not merely the temptations which we have taken upon ourselves by our own habits or which have been imposed upon us by our inheritance, but our companions and the life that is about us. And this redemption also must be a power working within. How shall the city and the State and the Nation be redeemed from corrupt politicians? Can any foreign forces do it? Can any Czar, any Emperor, any army from without? It is only by a power working from within. If our great cities cannot redeem themselves from corrupt politicians, then their fate is sealed. For, in the very nature of the case, it is manhood that is wanted, and manhood is not accomplished by striking the chains from men's wrists, and leaving them to be reduced to bondage again by the same evil forces that enslaved them before. We have not redeemed the African race when we have signed the emancipation proclamation; we must follow it up with educative and religious influences, with the school and the church. It is not enough to give the negro the ballot; he must be made a man; out of the manhood will grow citizenship.

This is characteristic of the teaching of Christ, from first to last: the life must work from within outward, not from without inward. It is only as God works in us to will and to do of his good pleasure that any man is saved; only as the man takes into himself the vital forces, only as society takes into itself the vital forces. No transaction wrought in heaven will redeem either the race or the individual. Whatever is planned in heaven must be wrought out in the soul of man. The sun can never bring a bud to blossom or a seed to growth, except as the rays of the sun come to the earth and put the life into the seed and into the bud. This is one truth, then, that redemption by evolution holds: That the redemptive force is a force within. It is God in humanity; it is God in the individual soul; it is God intoning the conscience; it is God clarifying the faith; it is God strengthening the will; it is God making the man a man; and only as the man takes God and is made a man can he be redeemed.

The second element in the doctrine of evolution is that it is a development from a lower to a higher stage. Evolution does not believe in going backward. It always has its face toward the future. The doctrine of evolution is that the world grows; that God's way of doing things is by development from a lower to a higher stage. Evolution does know, indeed, conditions in which there is no growth, but that it calls arrested development. It knows conditions of things in which there is a falling back into the conditions out of which emergence has taken place, but that it calls degeneracy. Evolution is not restoration. John Milton, having told the story of the fall in "Paradise Lost," wrote "Paradise Regained," and thus he interpreted the doctrine of redemption:

> I, who erewhile the happy garden sang
> By one man's disobedience lost, now sing
> Recovered paradise to all mankind,
> . . . . . .
> And Eden raised in the waste wilderness.

To some extent at least the old theology so conceived redemption. Man sinned and fell in Eden. Redemption is to recover him and put him back into the condition from which he fell. Evolution cannot be reconciled with that theory; with the hypothesis that man was perfect, that he fell, and that he is to be put back into the perfect condition from which he fell. That is not evolutionary. Nor can I reconcile it with the Bible. I cannot find, from cover to cover in the Bible the suggestion that man is to be put back again, that he is to be restored to Eden.

The Bible always anticipates something higher, larger, nobler than was ever known in the past. When Abraham goes out of the land of paganism to a land he knows not what, he is not called back to Eden. When Moses calls the children of Israel out of the land of Goshen into the Promised Land, it is to a new land that is to be opened up to them; their looking back

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is continually reprobated and condemned. When the prophecy is given to David that out of him shall come a king, it is not a king that shall put Eden back again, or David or his ancestry back in Eden, it is a new king to sit on a new throne, for the establishment of a new kingdom. When the exiles are called out of Babylon, it is not with any conception that the old condition of things is to be restored; it is not to a kingdom of David, not to a kingdom of Solomon, it is not to a glory that is gone, it is to a new and larger glory when "Gentiles shall come to thy light, and the nations to thy rising." When Christ comes, he never bids his disciples look back for the golden age. He tells them of a kingdom to come, not of a kingdom that has been. He tells them that greater works than he has done his disciples shall do; the future has more for them than the past. He cannot tell them all things, but the Spirit will come, and will teach them all things. Paul never suggests that the race is to go back to Eden, to Isaiah, to David, to Moses. His call is toward a nobler future. "Forgetting those things which are behind," he cries, "and reaching forth unto those things which are before, I press toward the mark for the prize of the upward calling of God in Christ Jesus." Finally, the last book of the Bible is a prophetic book; its look is toward the future; the garden it portrays is not the garden of Eden. In this garden of the Apocalypse the very leaves are for the healing of the nations, and the fruit is of many kinds, yielded every month, and all freely to be plucked; and alongside this garden is the great city, the New Jerusalem—the fruit of centuries of Christian civilization.

The redemption, then, by evolution corresponds with the redemption described in the Bible. Neither proposes to restore the past; both propose to push forward to the future. We cannot go back politically. It is idle for Carlyle and Ruskin to lament the days of feudalism and call on us to go back to hero-worship. Out of the past a better present has been evolved, and out of the present a nobler future is to be evolved. We cannot go back politically to Jefferson's democracy, or Hamilton's conservatism. If Hamilton were here to-day, he would not be the Hamilton he once was. If Jefferson were here to-day, he would not be the Jefferson he once was. The future has more for this country than the past ever had, and the nation must press forward to the future, not turn lamentingly back to the past.

We cannot go back intellectually. We are not to go back to the creeds of the past: not to the sixteenth century, not to the fourth century. God has been keeping his children at school for eighteen centuries. They ought to know more after eighteen centuries of education than they did in the first century. And they do. We are more competent to create a system of theology to-day than they were who made the Westminster Confession of Faith; more competent than they were who made the Nicene Creed. Many are they who lament the childlike faith of the past. We never can have the childlike faith of the past, and we are not to wish for it. We are to wish for the manhood faith of the future: not the unshaken faith of the babe—the shaken faith of the man; not the little oakling which is putting its leaves above the ground—the great strong oak that has breasted the storms and run its roots down deep, because the storm has beat upon it. We ought to be more devout because of Robert Ingersoll. Not because he is an educator in devotion, but because the shaken faith should be stronger than the unshaken, and we should have our roots so laying hold of God Almighty that blasts of tempestuous doubt shall only make them take a stronger hold.

As organically and socially and intellectually, so spiritually we are to move forward. Progress is not toward innocence. Innocence once lost cannot be recovered. Spiritual progress is from innocence through temptation to virtue. I do not say that a man may not attain virtue and retain innocence. He may. I do not say that sin is a help to virtue. It is an obstacle. But no man can attain virtue without temptation, and it is said of Christ himself that he was made perfect in that he suffered and was tempted. The struggle is essential to the victory, and the victory lies in the future. Out of the condition of innocence, when we had not sinned because we had not been tempted, we are carried by successive stages forward, if we are true to our-

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selves and to our education and to our opportunity, to the manhood which masters temptation and is by it made strong.

What is true of the State, the Church, the individual, is true of the race. Men ask concerning the world, "Is it worse or better?" It is both. The drunkenness of to-day, since the invention of distilled liquors, is worse than the drunkenness in ancient Rome. They did not know delirium tremens; and we do. When men learned to write, they acquired a new method of fraud—forgery. With banks and credit systems came in the possibility of defalcation; with science, explosives and dynamite. The public school makes some men better, some men worse. Power used for virtue is good, used for vice is evil—and development is power. The temptations of life are far greater in this nineteenth century than they were in the sixteenth or the first. The temptations the adult man has to meet with in society, in business, in the family, are far greater than the temptations which assailed him when a little child four or five years old, protected by his mother. The passage of life is from innocence through temptation to virtue, and every new virtue acquired is only preliminary to a new battle to be begun.

This is redemption—the development of the whole man. In it we come, through all the conflict of life, unto a perfect manhood in Christ Jesus, into clearness of vision, largeness of knowledge, strength of will. Redemption makes the very enemies of spiritual life instruments of spiritual life. Redeemed we become conquerors; nor is that all: "more than conquerors." More than a conqueror? How is that possible? Napoleon, landing on the shores of France from Elba, met successive detachments of Bourbon troops sent out to capture him, and detachment after detachment, as they came to him, swept round to his rear and swelled his ranks to give him victory. He was more than conqueror. This is what redemption, or evolution—one term is theological, the other is scientific—does for man. In redemption, in spiritual evolution, the machine and the corrupt politicians become the instruments of our victory; the purer state is achieved by the battle with corrupt forces. The temptations that assail us become forces for the development of our manhood; the chisel that strikes against us perfects the image of the Christ in us. The cohorts of evil are converted into the recruits of virtue, and by temptation we conquer a virtue that is immeasurably sublimer than innocence.

The Postal Deficit and the Loud Bill

By James L. Cowles [1]

IN his opening speech in behalf of his bill, the Chairman of the Post-Office Committee of the House of Representatives spoke as follows: "We all admit that this country is to-day in an unfortunate condition financially. While perhaps we may not all agree as to the remedy for the cure of the existing evil, we do all admit that, from a financial standpoint, this country is in an unfortunate position. Now, this bill presents to this body the opportunity to relieve the country from a deficiency of $10,000,000 already existing in the service of the Post-Office Department, and to give to it in addition a revenue of $10,000,000 more. At the lowest calculation there is involved in this bill a saving to the Government of $20,000,000 per annum, and if we may take the figures of Postmaster-General Wanamaker, if we may take his estimate made in 1892, we must come to the conclusion that this iniquity (the carriage of second-class matter in the mails)—I will term it an iniquity—costs our people more than $40,000,000 annually."

Now, I heartily sympathize with every effort made by our public servants at Washington to so reduce illegitimate expenditures and to so increase legitimate revenues that our National Government, the greatest of our public business corporations, may always be in a sound financial condition. Whatever may be the needs of the Government, however, I hope that the Post-Office, the greatest of

[1] Author of "A General Freight and Passenger Post" (G. P. Putnam's Sons, New York).

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our public services, will never degenerate into an engine of taxation to be run on the principle of "what the traffic will bear." The common interest clearly demands that our postal rates shall never more than suffice to pay to the Government the cost of the service which it renders to the individual.

Mr. Loud's desire to reform abuses in our postal business is most commendable, but in this particular instance the evil may be far better met, I think, by extending to all the privileges now granted to a few, than by restricting those privileges within narrower limits. The exigencies of the situation demand a far more radical reform in the management of the Post-Office than that contemplated in the bill now pending before the Senate.

The postal deficit is not due to the cent a pound rate paid to the Government for postage on paper-covered books and on returned newspapers, but to the eight cents a pound tax levied by railway managers for a service that would yield them a handsome profit at one-half a cent a pound.

The report of Postmaster-General Wanamaker, of 1889, page 90, makes the average carriage of a piece of postal matter to be 442 miles; 10.4 per cent. of the weight of the mails is carried but twenty-five miles; 24.7 per cent. goes, on an average, 125 miles; 24.4 per cent. travels 350 miles; 23.3 per cent. is carried 750 miles; and but 17.1 per cent. of the weight of the mails is carried an average of 1,500 miles. Nearly sixty per cent. of our mail-bags travel within zones of 350 miles, and the proportion of short-distance exchanges of heavy matter would undoubtedly be much greater were not the Government underbid by the express companies in this business. "Within a radius (within zones) of five hundred miles," says Mr. Loud, "the express companies to-day are carrying the matter (domicile to domicile) for a fraction under a cent a pound. Beyond the radius of 500 miles they dump it all on the United States Government for transportation."

It is true that the record on which Mr. Wanamaker based his figures did not include second-class matter; it is also true that the average distance traversed by third and fourth class matter was 558 and 599 miles respectively; but, since the short hauls are taken by the express companies, this is not wonderful. If the same conditions prevail elsewhere that prevail in Connecticut, it is safe to say that the express companies make their short-haul rates on State publications just enough below the postal rates to get the business. I shall show a little later that if the Government paid no more to the railroads than do the express companies, it would be a very profitable business to the Government to carry its second, third, and fourth class matter any distance for one cent a pound, and there would be a corresponding saving to both our State governments and to individuals.

In any case, it is safe to assume 442 miles as the average haul of postal matter at present; and if the Government received, at the hands of our railway rulers, the same treatment as the express companies, the average haul for all classes of postal matter would undoubtedly fall to that of letters, 386 miles.

Taking, then, 442 miles, the distance from New York to Buffalo, as the average haul of a mail-bag (the average run of a postal car in 1894 was but 170 miles), we find that the railroads tax the Government $160 a ton for a haul that, in the days of the ox-cart, cost private individuals but one hundred dollars.

To the possible criticism that the saving of time ought to be considered, I reply that this is a matter, not of the value of the service of the railroads, but of the cost of that service, and I contend that our railways charge the Government, for the transportation of postal matter, full sixteen times the cost of the service rendered. In proof of this statement I offer the following evidence:

It is a matter of court record that the Texas Pacific and the Southern Pacific Railroads carry foreign hats and caps, boots and shoes, cashmere and laces, cutlery and ordinary hardware, from New Orleans to San Francisco for eight-tenths of a cent a pound, and the business has proved so profitable that, after years of litigation, they have at last secured a decree from the Supreme Court declaring it lawful, and also declaring it lawful for them to levy three or four times as heavy a transport tax for the same service rendered to native-made goods of the same description. Now, if it is profitable for

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our railroads to carry these foreign-made goods across the continent for eight-tenths of a cent a pound, am I not justified in my contention that it would be profitable to haul our own mail-bags average distances of 442 miles for one-half cent a pound?

But we will come closer home. Twenty-five of my little books, "A General Freight and Passenger Post," came to me the other day from Messrs. G. P. Putnam's Sons, of New York, and the express, domicile to domicile, was but thirty-five cents—less than three cents a pound, less than one and one-half cents a volume.

It costs nine cents to send off a single volume through the post-office, and as I am expecting to distribute a great many of these little messengers of good tidings, I concluded that it might be worth while to ascertain the regular express rates from New York throughout the country. I therefore wrote to Adams Express Company, and they kindly sent me one of their regular merchandise rate-books.

Imagine my surprise on finding that, in packages of sixty pounds and upwards, the regular express rate from New York to New Haven is but one-half a cent a pound, while from New York to Boston the rate, in packages of seventy-five pounds and upwards, is but one cent a pound. From New York to Philadelphia the rate, in packages of seventy pounds and upwards, is three-fourths of a cent a pound; in parcels of a hundred pounds and upwards, the rate to Cleveland is one and one-half cents a pound; to Cincinnati, two cents; to Detroit, two cents; to Chicago, two and one-half cents; to New Orleans, five cents, etc., etc. From New York to Elizabeth, Newark, Rahway, and other places in New Jersey, the rate on packages of seventy-five pounds and above is four-tenths of a cent a pound, while between New York and Jersey City the charge is but twenty-five cents a hundred, these rates in all cases being from domicile to domicile. Remember, too, the statement of Mr. Loud, that within zones of five hundred miles he express rate is a fraction under one cent a pound.

Now, how much more than one-half a cent a pound do the express companies pay the railroads for their share in this service?

And why should the Government pay the railroads any more for the transportation of its mail-bags than the express companies pay for a much greater service?

A reduction in transportation rates to one-half a cent a pound would save to the Government full $45,000,000 a year, and would enable it to extend the cent a pound rate to all classes of products, and yet with a profit to the Government.

For what the express companies do with a profit the post-office can do with a profit.

If this evidence from the express business fails to be convincing, then please note the following, and please observe that these facts are of court record: Thousands of milk-cans are brought every day to New York, forty-quart cans weighing, when filled, about one hundred pounds, and with them other thousands of crates each holding twelve quart bottles of milk or cream, the crates weighing, when the bottles are filled, about seventy pounds, and these cans and crates are returned, empty, distances up to 396 miles. On a can of cream the charge is one-half a cent a pound; on a hundred-pound can of milk the transport tax is a little less than one-third of a cent a pound. When the cream is carried in bottles—seventy-pound crates—the tax is less than one-fourth of a cent a pound, and when the bottles contain milk the rate is less than one-sixth of a cent a pound.

These rates, please remember, include the return of the empty cans and crates of bottles free. The zone within which these rates prevailed a year ago covered a distance of 330 miles. It is reported to cover 396 miles to-day; and I heard George R. Blanchard, of the Joint Traffic Association, testify, before the Inter-State Commerce Commission last winter, in favor of their extension for distances up to one thousand miles. The counsel of the Delaware, Lackawanna, and Western Railroad went very much further than Mr. Blanchard, however, and pleaded in favor of the extension of these rates up to any distance within which the milk could be brought to market in fit condition for use, saying that "the cost of the service was in no real sense dependent on the length of the haul." Yes; and

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these learned counsel admitted that these rates, on trains running at passenger speed, were so remunerative that their clients were able to make a clear gift of over $50,000 a year, out of the profits, to their milk contractor, Westcott.

The Hon. Joseph H. Choate, of New York, had a hand in this noted trial of railway managers by the people, and I heard him, in court, use language to the effect that the enormous profits secured to Westcott by this milk contract with the officials of the Delaware, Lackawanna, and Western Railroad furnished almost conclusive evidence of collusion between Westcott and these railway managers for a division of the spoils.

According to Mr. Choate, these rates, one-half a cent a pound on forty-quart cans of cream, one-third of a cent a pound on forty-quart cans of milk, one-quarter of a cent a pound on crates of bottled cream, and one-sixth of a cent on bottled cream, empties returned, brought profits to the railroads of two to three hundred per cent.; one-fifth of a cent a pound on cans and bottles alike, and whether filled with cream or milk, would have yielded an ample return to the railroads.

Now, if this be true, if railway managers can profitably carry filled milk-cans and loaded milk-crates any distance on passenger trains (for milk trains are practically passenger trains), at a uniform rate of one-fifth of a cent a pound, returning the empties free, why should the Government pay eight cents a pound, eight dollars a hundred, $160 a ton, for carrying its mail-bags similar distances in similar trains?

But we have yet one more witness to bring forward in this case of "the people versus the railways." In 1887 Postmaster-General Vilas showed that the Government was then paying the railways as much every year for the use of postal cars as it would have cost to build them, and this in addition to the payment made according to weight under the general item of transportation of the mails by the railroads.

The Government would save $1,500,000 a year, said Mr. Vilas, by owning its postal cars. The Government could easily build its cars, and could more than pay for them by the savings of a single year. "Government ownership, moreover, would very much relieve the difficulties of the compensation problem." According to the estimates of Mr. Vilas, if the Government had owned its postal cars in 1894, it would have saved over $2,000,000, and last year the saving would probably have been more than $2,500,000.

The following paragraph occurs in a report concerning the railways of Belgium made by M. Fassieux, the Director of the Belgian roads, in 1865: "The working of lines by Government affords perfect facilities for the postal service, as mails can be sent by every train; even when the lines belong to companies, *they are carried free* by one train per day in each direction." We do not ask that the mails should be carried free on the great steam roads, but we do think that every State should provide for the free carriage of the mails on the trolley lines, and in no case should the Government pay more than the actual cost of the service. To this demand the railway managers will doubtless reply that a very large part of our railway system is already in bankruptcy, and to reduce the rates will ruin the rest.

The case of Westcott and the Delaware, Lackawanna, and Western Road, however, presents another reason than low charges for the failure of railways. In many sections the managers of the railways have for years systematically robbed both the stockholder and the ordinary patron of the railway; in other sections the weight of their exactions has paralyzed industry and involved all classes (except themselves and their favorites) in one common ruin. Is this strong language? It is almost mild in comparison with the recent statements of President Ingalls, of the Big Four, and of President Stickney, of the Chicago Great Western Railroad, as to the conduct of their associates in the management of the Nation's circulating system.

I submit that what we need in the present crisis is not the curtailment but the extension of the sphere of the Post-Office; and not until its beneficent rule has been extended over the whole realm of railway transportation, and the transportation taxes are determined according to the cost of the service rendered, can we hope to see a return of healthful prosperity in this country.

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Amor Emancipator

By Henry van Dyke

Self is the only prison that can ever bind the soul;
Love is the only angel who can bid the gates unroll;
And when He comes to call thee, arise and follow fast—
His way may lie through darkness, but it leads to light at last.

Mothers' Dolls

By Katherine Beebe

Every thoughtful observer of children must have been at some time greatly impressed by the resemblance existing between grown-up girls and little girls, grown-up boys and little boys. They must also have observed that many of these big girls—mothers—play with their children very much as little girls play with their dolls.

The greatest pleasure and widest use which a small maiden of the present day gets from and makes of her doll is in dressing and undressing it, in making pretty clothes for it, and in carrying it about where other mothers of dolls may envy and admire.

Any day and every day one may see any number of these overdressed little girl-dolls in public places. They are in the theaters, on the streets, in the stores, and in the public conveyances, dressed in voluminous cloaks of silk, velvet, or wool, with sleeves so large that any real use of the arms is precluded, wearing enormous and unwieldy hats, which are tied under the chin with great bows of ribbon, and further bedecked in dainty furs, kid gloves, and bits of jewelry. The little human doll is dressed and taken abroad that strangers may nudge each other and say or look, "See that pretty little girl! Isn't she cute!" that acquaintances may exclaim, "What a dear little girl you have! Where did you get that lovely coat?" that friends may say, "My dear, how exquisitely you do dress Gladys!" And so poor Gladys, not for her own interest, pleasure, or well-being, but to gratify her mother's pride, and sometimes vanity, spends hours, which should be given to wholesome, happy, childlike play in a child's world, as a beautifully dressed doll in a far from judicious grown-up world of hurry, noise, excitement, and flattery. She does not rebel at this, poor little Gladys! she seldom even protests, for she early learns to love the excitement of the city, with its bewilderingly delightful panorama of theaters, shops, toy departments, soda-fountains, and candy-stores. She likes to hear her mother's friends say how sweet and pretty she is, and how beautifully her hair curls. The discomfort of the yards of dry goods, of the huge sleeves and top-heavy hat, is lost sight of in the thought that she looks "too dear for anything," and that her coat is "so stylish!"

I do not think I am overdrawing the picture. It is a familiar one in all large cities, whose streets are also full of cheap imitations of the same sort of finery on the children of poor and hard-working people. It always seems to me, however, as if a sort of mother-love lay behind the adornment of the little Gustavas, Norahs, and Gretchens, with their clumsy plush bonnets and cheap lace collars—a mother-love which, imitating that which it sees in the higher walks of life, feels that it is doing its best for the children, that best often necessarily meaning self-sacrifice.

The stiff-legged little boy-doll, in his many-buttoned leather leggins, huge collar, and yards of necktie, is not seen on the streets so commonly as the girl-doll, probably because he, with his sturdier and growing man-nature, rebels more vigorously against being dressed up, and because he will not be compensated even by a box of Huyler's best for long hours spent on the street-cars and before counters.

When these same children are a few years older, when they are no longer "cute" and "perfectly dear," when the boy is too large for leggins, and the girl's

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front teeth are missing, they will not be seen "down-town" so often. The city's museums, art galleries, panoramas, and flower shows will call for them in vain, as will Stoddard's lectures, Thomas's concerts, and the many special exhibits which could teach them so much under a sympathetic leadership.

Then there are the poor baby-dolls, so beautifully dressed in snowy white that under no condition must they be allowed to get out of their carriages. An afternoon out-of-doors means for them a stately progress up and down, either sitting or asleep, from the very weariness of inaction. All who pass may see any fine afternoon these dear little baby-dolls in spotless order, under dainty lace parasols, in "the handsomest baby-carriage his grandfather could get in New York," beneath beautifully embroidered afghans. The sufferings of these little ones, with their heaven-sent longing for almost constant activity, from their hours of forced inactivity, from the discomfort of tight little bonnets tied on with such stiff, scratchy bows as you and I would not tolerate, from huge sleeves and enormous collars, will never perhaps be known, as the babies cannot tell of them, except by exhibitions of temper, nervousness, and fretfulness.

Again, excitement is offered in place of the simpler and more natural child life which is the baby's right. As he is wheeled up and down busy streets, gay avenues, or among crowds of children and baby-carriages in the parks, the dazzling panorama of city life keeps him quiet, and his clothes clean. What it is doing to the tender little soul and unfolding mind develops later as an effect which is traced to any cause but the fact that he was played with as a doll instead of being treated as a live baby.

This same baby-doll, while he is learning to walk, must wear picturesquely long white dresses, because, forsooth, "they are *so* cunning, and all babies wear them." As if it were not enough to learn to conquer the laws of balance and equilibrium with a limited experience of but one year of life, without having to trip over a long skirt time and again! In a short dress a baby learning to walk will get falls in plenty, and the long dress multiplies them by at least ten. The big girl who dresses her baby-doll this way ought to be condemned to learn to ride her bicycle in an equestrian skirt.

The Winter Adventures of a Butterfly

By Sarah W. Brooks

One Indian summer morning, Cicely—airing her bedding—espied upon a soft white pillow, in an open window, an exquisite gold and brown butterfly. Removing him gently to her careful palm, the delighted girl conveyed to my chamber this superb captive.

After duly admiring his coloring and parts, we gingerly deposited him among the plants in my window-garden. "Dear little fellow!" said Bob, watching (later) his nervous little flutter upon the window-sill; "do you think he will live, mother?"

"Well," I said, "it is just possible, my son; as we see, his summer has been prolonged well into autumn; but, given a south window and a generous diet of fresh nectar, let us hope that his days may be yet longer in the land."

"Boys," I said, as we gathered about the lunch-table that noon, "the Butterfly is as lively as a cricket! And, moreover, I *think* he is a Camberwell Beauty." "Bully for *him!*" cried Ned. This bit of slang duly reproved, I went on, didactically: "The Camberwell Beauty often produces two or three broods in a single summer, and has been known to remain with us until late in November. It is a wonderfully sociable butterfly, famed for its friendliness to its human brother. Plainly this is a Camberwell; and he has come to stay."

"Your mother, boys," observed Alcibiades, buttering his muffin with a sly smile, "has evidently been rubbing up her entomology; but" (turning to me) "why this unusual erudition, my dear? Have we a Camberwell among us?"

"Not to know our Camberwell," I retorted, "argues yourself unknown! Let me kindly enlighten you;" and, forthwith, I gave him a detailed account of the capture of that wonderful insect. To this day I am not sure that he took in a word of it!

"Mother," complained Bob, as, together, after luncheon, we admired the bright, palpitant wings of our treasure, "father didn't give a cent for the Camberwell."

"Grown-up men, dear child," I consolingly responded, "usually haven't time to bother with butterflies. And we children, Bobby,

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will have this one all to ourselves;" and, thereafter, we *did*. That night we had a "change of weather." The mercury dropped prematurely to the freezing point. For three pitiless days no ray of sunshine fell upon the window-garden. As for the butterfly, he had vanished.

"Hang it, Cicely," grumbled Ned, "*you* must have let it out! What's the use of airing rooms, with choice butterflies in them? It's regular winter weather outside. He must have frozen stiff as a poker, in less than no time!"

On the fourth day the sun came out gloriously. The window-garden warmed itself in his smile. The yellow oxalis in our hanging basket opened wide its clusters of scented bloom. Dainty spikes of English lavender shook out their grateful odor. Scarlet geraniums burned like splendid flame against lemon-colored abutilon bells; and the one Bon Silene rose upon our stand, bursting its soft green calyx, became, that very morning, a rose!

And, behold, upon the upper window-ledge, expanding his lovely wings in the genial sunshine, appeared the Psyche, the exquisite soul of it all, our gold and brown butterfly! Henceforth our little visitor duly "improved the shining hours;" making his punctual flutter upon the window sill and as punctually disappearing with the sun, usually taking sanctuary in some seemingly impossible crevice, but occasionally dropping to the floor, beneath the flower-stand, and crawling close to the mopboard, to sulk out the sunless interval, yet invariably recalled by the sunshine to the sweet delight of existence.

It was during the third week of his visit that an engagement took me from home. On the night preceding my departure we had a second nip of winter. As I hastily dressed in the dusky morning, my earliest thought was of the butterfly. This weather, I thought, must finish him. "Poor little beggar!" said Bob, after an exhaustive search in and about the window-garden; "he's gone up, for sure." "I should think so," said little Ned, limbering his fingers at the wood fire, and rejoicing in his own size and hardihood; "butterflies aren't cut out for winter weather!" And when, after breakfast, I hurried to the train, I had reached the same conclusion, and went my way, reluctantly accepting the situation. More kindly Indian summer days succeeded this untimely snap of winter, and on the morning of my return the window-garden was flooded with sunshine, and fluttering gayly in his old place on the window-ledge appeared the golden-winged beauty, whom I had supposed "as dead as Cæsar!"

And here it may be stated that, at the outset, it had been reasonably inferred that our dainty guest would obligingly help himself to such nectar as might be "on tap" among the various blossoms at hand in our window-garden. A careful and prolonged observation of his movements had, however, revealed the astounding fact that he never had been known to hover over or alight upon the window flowers! His range extended no farther than the two window-ledges where "whiles" he fluttered and "whiles" reclined, with splendid palpitant wing, still holding his self-imposed fast. Life, it was plain, could not long go on after this abstemious fashion; and, in a body, we rallied to the rescue. It was Cicely who proposed sugar, maple syrup, and water. With careful hand, and under the immediate supervision of that maiden and the boys, I prepared, in a doll's cup, this makeshift nectar. "Leave it on the chimbly-piece, mother," said Bob (who knew his Dickens), "and let him 'tech his lips to it when so dispoged.'" Scarce was the cup deposited on the window-sill when this danger presented itself: "But what"—I queried of the group intent upon this hospitable experiment—"what if the creature should go plump into the brimming cup, and, like another Clarence, drown himself in his own butt?" With nervous dispatch the cup was removed, and a spray of fairy-fuchsia, well saturated with the edible mixture, put in its place. For an entire hour we vainly awaited this starving insect's approach to our refreshment table! Then, giving it up, we took our own lunch, and went our ways. In our absence Cicely—presiding at the butterfly's board—determined to "lead her horse to the water" and "make him drink." To this end, she deposited him bodily upon the sticky fuchsia-spray, and there left him to lunch at his leisure. On my return from town, an afternoon sun was softly shining upon the flower-stand. The dauby spray still lay upon the window-sill, and upon it lay the motionless form of Psyche, apparently at the last stage of existence—beyond the faintest flutter of a wing! The nectar, evaporating in the sunshine, had become a sort of tenacious glue, and the hapless butterfly had been effectively gummed to his own lunch-table.

Hastily preparing, in my basin, a tepid bath, I gingerly soaked the spray, and, disengaging the poor little body, held it tenderly by the wings while I bathed patiently the sticky legs and antennæ. Relieved at last from this "embarrassment" of nectar, and once more rejoicing and intact, the pretty creature was reinstated upon the newly washed window-sill before the boys came in to dinner. This was our last attempt at feeding the butterfly, who, as Bob affirmed, had, like "Rip Van Winkle, 'sworn off' from nectar."

After this adventure of the butterfly, our boys gleefully voted down its classic appellation of Psyche, and henceforth it was (from an

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inferred constitutional resemblance to that abstemious M.D.) known among us as "Dr. Tanner."

And now it was thought advisable to send to Cousin Ellen (whose acquaintance with entomology entitled her to "speak as one having authority" on the subject) a description of Dr. Tanner's person and peculiarities. In return we received a long epistle, choke-full of learning! Cousin Ellen is a school-teacher, and constitutionally didactic. "Butterflies" —wrote this unimpeachable authority—"are not all as short-lived as the summer. Among them there are a few hibernators. Two are distinctly designated. The larger of these, a rather brilliantly adorned creature, is, for some unaccountable reason, called the 'Morning Butterfly.' Judging from your description of his appearance and habits, Dr. Tanner can be no less than that sturdy old stager, the 'Morning Butterfly.'"

"Why, then," queried our Robert, in view of this information, "why, then, mother, doesn't the 'Doctor' go and hibernate, instead of hanging around half the winter to get chilblains and influenzas?"

"Come now, Bob," cried little Ned, "let the poor beggar stay, can't you? I wouldn't be so mean, if I was you."

Well, regardless of comment on his proceedings, Dr. Tanner continued our guest; and when, at Thanksgiving time, Cousin Ellen came on, he was duly examined by that expert and was promptly pronounced "*not* a hibernator," but, as had already been surmised, a belated "Camberwell Beauty;" a sociable little being making us an autumn visit, and what Grandma B—— would call "*staying company*."

And "still the wonder grew" that a butterfly of his peculiar dietetical opinions should succeed in (as the saying goes) "keeping soul and body together." Yet so it was. Though often invisible for days, he continued in favorable weather to make his cheery little flutter in the window, and by his charming presence seemed to prolong our summer until Christmas-time.

The year waned, and was fast nearing its end when a change became apparent in our beloved Dr. Tanner. He no longer expanded his dainty wings. They had grown dull of hue and shrunken in size. Our hearts ached to behold him now, too feeble even to crawl about, and keeping, day and night, the same place on the narrow upper window-sill. "He is going out with the year, I sighed;" and the children looked on in tearful silence.

On the morning of the thirtieth I took from the window his poor little body, no longer fluttering at my touch, but stiff and still. Our Psyche had flown, leaving us but this dull, dead thing. "Children," I said, as later we took our last farewell of the butterfly, "from time immemorial this airy little being has been the emblem of resurrection. One of its names is Psyche, which means soul. By ancient mythologists the souls of the departed were represented as carried Elysiumward by dolphins, and in the form of butterflies. Watching it in the garden, I have often pondered this old superstition, and wished that in its ethereal form some beloved one, reincarnated, might yet be near me.

"These are, of course, but fancies, without tangible foundation. Yet who shall say that in a butterfly's being there is not compounded some particle of that unexplained material that has been quaintly called 'soul-stuff'?"

Alas! I was flying far too high a kite for these boys, and when Robert yawned I took in string, and promptly returned to the dead butterfly.

"Let us not," I said, "carelessly fling aside the once airy little form, whose presence has brightened 'the saddest days of all the year;'" and we did not.

In the upper drawer of my dressing-table is deposited a tiny box. It is daintily lined with rose-colored jeweler's cotton, and is labeled "Dr. Tanner." It holds all that is perishable of a gold and brown butterfly.

❀

Honoring Herbert Spencer

The signatures to the letter requesting Mr. Herbert Spencer to sit for a portrait to be placed in one of the national collections of England, commemorating the completion of his great work, "The System of Synthetic Philosophy," include Messrs. Alexander Bain, Francis Galton, W. E. H. Lecky, Sir John Lubbock, James Martineau, John Morley, Lord Rayleigh, Alfred R. Wallace, Andrew Lang, Frederic Harrison, and Sir Walter Besant. The following is a paragraph from the letter of invitation:

Not all of us agreeing in equal measure with the conclusions of your work, we are all at one in our estimate of the great intellectual powers it exhibits, and of the immense effect it has produced in the history of thought; nor are we less impressed by the high moral qualities which have enabled you to concentrate those powers for so many years upon a purpose worthy of them, and, in spite of all obstacles, to carry out so vast a design.

Replying to the above, Mr. Spencer writes:

Eight years ago, to the inquiry whether I would sit for a subscription portrait, to be painted by Millais, I replied negatively, assigning the reasons that the raising of funds to pay the costs of conferring marks of approbation had grown into an abuse; that the moral coercion under which contributions were in many cases obtained was repugnant to me, and that I objected to have my known and unknown friends asked to tax themselves to the required extent. These reasons survived, and, swayed by them, I recently sent a copy of the letter in which they had been stated to the gentleman with whom the proposal now made originated, thinking thereby to prevent further trouble. I was unaware to how large an extent the proposal had been adopted, and how distinguished were the numerous gentlemen who had given it their support. I now find myself obliged either inconsistently to waive my objection, or else rudely to slight the cordially expressed feelings and wishes of so many whose positions and achievements command my great respect. Between the alternatives there practically seems to be no choice. I am compelled to yield to the request made in so sympathetic a manner by signatories so eminent, and at the same time must express to them through you my full sense of the honor done me.

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Books and Authors

The Hamertons[1]

In reading the Hamerton autobiography we are at first disappointed that it was not more spontaneously written. If it had been, however, it would not have so well expressed a man in whose early years spontaneity had been smothered by a father's unfatherly treatment. Only in direct companionship with Nature could the boy give vent to self-expression. Companionship with men and women, boys and girls, was to him always self-repressive and unsatisfactory.

He was not a boy's boy. At school the principal amusement was cricket, "for which I soon acquired an intense aversion. All games bore me except chess and billiards." His greatest happiness was to get away by himself and read Scott's poems. "Of all the influences that had sway over me in those days and for long afterwards, the influence of Scott was by far the strongest. A boy cannot make a better choice." But Hamerton did not seem to enjoy other books; certainly not his text-books. At school he must needs suffer a common misfortune, namely, that the classics were not taught as literature, but as exercises in grammar; "they were dissected by teachers who were simply lecturers on the science of language."

The best thing about Hamerton's boyhood was his generally unerring art-instinct and his frankness in its expression. "There was an old master-mason who did not like me and my criticisms, and he swore at me freely enough in an explicit Lancashire manner. One day, simply by the eye, I perceived that he was four inches out in a measurement and told him of it, when he swore frightfully. He then took his two-foot rule, and, finding himself in the wrong, swore more frightfully than ever. This was my first experience in the thankless business of art-criticism." Later Hamerton began to keep a journal; its title-page read: "Account of Time Spent in Literature, Art, Music, and Gymnastics." One notices that literature comes before art, so that if Hamerton is now known as an author rather than as an artist, the reason may be found in early inclination. Shortly after this time he fell under Mr. Ruskin's influence, and remained so for several years. His experience was like that of many another. It was a good influence in two ways: first, in literature—anything Mr. Ruskin has to say is well expressed; secondly, it was

> a good influence in directing my attention to certain qualities and beauties in Nature; but in art this influence was not merely evil; it was disastrous; it tended to encourage the idea that art could be learned from Nature, and that is an immense mistake. Nature does not teach art. She only provides the materials. Art is a product of the human mind, the slow growth of centuries.

If his boyhood and youth had been different, his maturity would not have been what we find it. Yet what an interesting, sturdy manhood it was! There was its modesty, for instance, its reserve, its freedom from garrulity, its inability to "gush," its Saxon dread of Gallic exuberance. Far better, there was its hearty scorn of the superficial. There was its intellectual self-respect, its virile self-poise, its instinctive gentlemanliness. On the other hand, there was, at first and for long after, its prosaicness, its unnatural cynicism, its apparent lack of fraternal feeling, and its more than apparent lack of religious comfort. Devoted as he was to literature and art, Hamerton's own words depict an early life which few lads would imitate. For there was a hard something which kept the youth from being quite natural. Hamerton's admirable simplicity of language well describes this period. His early contemporaries, too, are often happily enough hit off as to individuality, but we wish that there might have been more heart-to-heart comradeship.

The turning-point in his life is not hard to find. Before it was reached, however, Hamerton made a visit to Paris, where he quickly comprehended the immense importance of knowing French. It would add to his ken a new world. He then set out to realize that ideal, and did so well realize it that, finally, thought came to him in French as readily as in English. His interest with languages grew with years.

> When at Sens, we studied Italian together. My husband made it a point to read some pages of it every day, and even to write his diary in that language. Later still he used to send to Florence some literary compositions to be corrected. . . . He used occasionally to ask his son-in-law, M. Raillard, for lessons in German, and had even undertaken to write, with his collaboration, a work on philology, which was to have been entitled "Words on Their Travels and Stay-at-Home Words." . . . The afternoon of the day on which he died, as he was coming back home from the Louvre in a tram-car, he took out of his pocket a volume of Virgil and read it the whole way. "I furbish up my Latin and Greek when on a steamer or in omnibuses," he said; "it prevents my being annoyed by the loss of time."

So wrote his wife, that wife perfectly pictured by Hamerton, pp. 179–180. He had made her acquaintance during his first visit to Paris, but, strangely enough, he still persisted in regarding marriage only as a device against loneliness. He had already been refused by an Englishwoman when the possibility of winning Mademoiselle Gindriez as a life companion occurred to him. He returned to Paris and to happiness. It was the turning-point of his life.

With his marriage Hamerton's autobiography ceases. This is a pity, for only then did he begin

[1] *Philip Gilbert Hamerton: Autobiography and Memoir.* Roberts Brothers, Boston. $3.

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really to live. The far richer material of his career falls to the charming, clever, and more spontaneous pen of Mrs. Hamerton, who displays as astonishing command of English as her husband did of French. At first we regret the change from the direct manner of the first person singular, but, after reading a few chapters of the "Memoir," are completely won over to a true woman's true account of her husband. In every sentence there is sanity, lucidity, truth; but there is also a love-song therein. On every page she responds to what Hamerton wrote, not so long ago, in giving a jewel-casket to her:

She will put them here in the casket, the ultramarine and the gold,
And, if such a thing might be, I would give them to her twice over,
Once in my youthful hope, and now again when I'm old,
But alike in youth or in age with the heart and the soul of a lover.

First of all we learn about the Hamerton home-life at Loch Awe, Scotland, and later at Sens, Pré Charmoy, and Boulogne-sur-Seine, France. She gives us a picture of the entire Hamerton —"painted with all his warts on," as a great man once commanded—but she also relegates her own feelings unhesitatingly to the background, generally describing his alone. We have a delicious page on Hamerton's perverseness in posting up the sign "English Visitors to this House are Earnestly Requested Not to Stay after 7 o'clock P.M.," etc., and we have also a self-effacing page on "He received a telegram announcing the death of his beloved sister-in-law, Caroline Pelletier. . . She had been like both a daughter and a sister, and her affection had always been very sweet to him. The shock was so great that his health suffered in consequence." There is no word about Mrs. Hamerton's more intimate sorrow.

If Hamerton's friendships were unsatisfactory before marriage, we note a radical change afterwards. The book gives us many new lights on many interesting people, among them George Eliot, Lewes, Tennyson, Browning, Mark Pattison, Millais, Seeley, Woolner, Watts, Flameng, Rajon, Brunet-Debaines, Sidney Colvin, Tadema, Seymour Haden, Stevenson. Speaking of the last named, in 1879 he had sent a MS. to Hamerton with the request that he "would read it and recommend it to a publisher if it were worth the trouble."

One reason why this "Autobiography and Memoir" will be popular is that readers want to know about the conception and varying success of those somewhat unequal but charming books, "Etchers and Etching," "A Painter's Camp," "Round My House," "Modern Frenchmen," "Wenderholme," "The Life of Turner," "The Intellectual Life," "The Graphic Arts," "Human Intercourse," "Landscape," "The Saône," "French and English," "Painting in France," etc. These were mostly criticisms of art and life. They were generally born in adversity and poverty. Yet, however much the physical nerves might have been unstrung, Hamerton's mental fiber was vigorous enough never to subordinate the intellectual to the emotional. His every book shows that he had not only the Englishman's cool head; he had also the artist's dry light. We wish that Mrs. Hamerton had given us many more words about her husband's books, and about the founding and nurture of "The Portfolio"—the forerunner of the etching revival, and the first English art-magazine to make use of all new methods of illustration. Subjectively and objectively interesting is all that she says, however, and we are grateful for such paragraphs as these:

Mr. Hamerton was writing a series of articles on the "Characters of Balzac" for the "Saturday Review." To save time, I read to him "Père Goriot," "Eugénie Grandet," "Ursule Mirouet," "Les Parentes Pauvres," "La Cousine Bette," etc. Mr. Harwood approved of the series, and although my husband admired Balzac's talent greatly, he disliked the choice of his subjects in general, and complained to me of the disappointing state of mind they produced in him; he called it "withering" sometimes. In consequence, he became convinced that it was not a good study, mentally, for him, and rightly abandoned the series, for it was of importance that he should be in the healthiest mental condition to write "The Intellectual Life." . . .

The dedication of "The Intellectual Life" was a perfect surprise to me when I first opened my presentation copy. The secret had been well kept. I felt grateful and honored to be thus publicly associated by my husband in his work, though my share had been but humble and infinitesimal—more sympathetic than active, more encouraging than laborious. Our common dream had been to be as little separated as possible.

That last phrase is indeed a description of a happy marriage. More than most books, this memoir pictures for us a singularly united life, full of struggles nobly borne because of unfailing trust and love. Hamerton once said to Rajon, "If you take other people's opinions about the choice of a wife, you are not yet ripe for matrimony. No man ought to get married unless he feels that he cannot help it—that he cannot live happily without the companionship of a particular woman." This is a grateful change from earlier sentiments. The love which had triumphed over difficulties presented by differences of country, language, opposition of family and friends, was only strengthened by adversity. For it is when we come to the tragic things—Hamerton's nervous and cerebral disorders, his attempt to jump from a train, the son's suicide, etc.—that the test of Mrs. Hamerton's nature places this book alongside those best ones which recount the lives of devoted and heroic women. And Hamerton's innate nobility becomes broader and better and richer as we go on. The history of this marriage-harmony, with its consequent character-development, makes the volume as choice a contribution as any to recent literature. However delightful to have intimate glimpses of the best people, however instructive the revelations of book-authorship, we must, after all, applaud the fact that these things have not been

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allowed to interrupt the work's main purpose—a study of character.

A New Theological Journal

The "American Journal of Theology," from the University of Chicago Press, will add to that metropolis of the lake region renown as a theological center. Judged from the richness of its opening number (January) it will be indispensable to every student of theology, however erudite. Its scientific freedom from theological bias appears in the editorial announcement that "writers upon all theological subjects and of every school of theological opinion will receive welcome."

About half of the "Journal of Theology" will consist of elaborate articles. Each number will also present documents containing matter hitherto unedited or inaccessible, critical notes upon special topics, book reviews and abstracts of periodical literature, with a classified bibliography of recent publications. The last named will not be the least valuable. The papers in the present number are on "Theological Agnosticism," by Dr. Bruce, of Glasgow; "Bernhard Weiss and the New Testament," by Dr. Gregory, of Leipsic; "The Scope of Theology and its Place in the University," by Dr. Briggs, of New York; "The Natural History of Sacred Books," by Dr. Menzies, of St. Andrews; "The Life and Letters of F. J. A. Hort," by Dr. Sanday, of Oxford; "Recent Tendencies in Theological Thought," by President Strong, of Rochester. While all these articles are of high value, Dr. Bruce's is of special importance as a keen critique upon the "exaggerated ignorance" which he regards as the special weakness of the Ritschlian school, and Dr. Briggs's as an inspiring prospectus of the new stage of development upon which theology is now entering. Dr. Menzies presents a view of what one may call the evolution of the doctrine of Biblical inspiration. He raises the question "whether it be possible for the adherents of religion in an enlightened age long afterwards to go behind some of the sacred books, and to attach their faith more closely than even some of the sacred writers did to the spirit of the founder." On this he merely remarks, without discussion, that "where this is attempted with any likelihood of success, a great schism in the religion is probably at hand." We doubt it, and regard the doubt as validated by the history of Biblical criticism in Dr. Menzies's own Scotland.

—Mr. E. D. Baring-Gould has been telling Californians about his father's struggles to win recognition by the pen. The book that won fame to the father, and which had an enormous sale, "he had to hawk about from publisher to publisher, all refusing to take it." Mr. Baring-Gould says that his father does not enjoy novel-writing as a rule; he prefers the domain of the religious or the antiquarian; "he writes history for his own pleasure, and novels for the pleasure of his purse." The son says that when his father's famous hymn, "Onward, Christian Soldiers," was written, the Bishop was very Low Church, and would not let the hymn-writer use it as a processional. The writer accordingly changed the line, "With the Cross of Jesus going on before" to "Left behind the door." "This made the Bishop very mad," said Mr. Baring-Gould, "and he dismissed my father from that living; but Mr. Gladstone gave him a very much better one in Essex."

Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending January 29. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

RELIGIOUS AND THEOLOGICAL

An Introduction to the Study of the Apostles, by James D. Stifler, D.D., Professor of New Testament Exegesis in Crozer Theological Seminary (Fleming H. Revell Company, New York), is not exactly an introduction. "It is not concerned with the time or place of the writing of the Acts." It is not exactly a commentary; "it does not undertake to explain the meaning of the words inscribed by Luke." It is a retelling of the history told in the Acts, in the words of Dr. Stifler, without special insight or remarkable critical acumen; and also without any straining after effect or scholastic pretensions. It is a very good summary, and will be of aid to the lay rather than the professional student of this book.—— A companion volume, dealing with in part the same subject, is *St. Paul: His Life and Times*, by James Iverach, M.A. (Fleming H. Revell Company, New York.) This is one of the Men of the Bible Series. The author is critical rather than constructive, and is lacking in imagination. His general point of view is illustrated by his statement that "Christ is now living in a human body." To one familiar with the works of Conybeare and Howson, Dean Farrar, Pfleiderer, Matheson, Pressensé, and others, there will not be found much of value in this monograph.

The main value of so small a treatise on so large a subject as is furnished by *Contemporary Theology and Theism*, by R. M. Wenley, Professor of Philosophy in the University of Michigan (Charles Scribner's Sons, New York), lies in its presenting in a compact form and in a very clear style, to the lay reader who has not time or training for the study of larger works, a résumé, in sharply defined outlines, of current philosophy. Compact this volume certainly is, but too compact to be easy or altogether clearly intelligible reading. The book is provocative of thought, but valuable only to the trained thinker.—— *Thoughts for the People, Illustrating Man's Real Relation Physically, Politically, Socially, and Religiously to the Universe of God*, by Reuben Greene, M.D. (Lee & Shepard, Boston), might be

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described as a series of lay sermons by a medical man dealing with social, religious, educational, and sanitary problems. They are generally practical, and, while not strikingly original, are characterized by common sense.

Messrs. Thomas Nelson & Son, of New York, of whose American-made Bibles we have recently spoken, have now issued a "new series" of *Teacher's Bibles*, which include, in addition to the Authorized Version of the Scriptures, an Illustrated Bible Treasury and a Combined Concordance. Of these latter features we have also spoken with high approval, as being really remarkable specimens of the condensation of valuable information. The union of all these "helps" in one volume with the Bible makes a convenient and complete book of reference. Teachers and students will find it admirable in plan. In printing and binding the book is artistic and eminently satisfactory.

Guesses at the Riddle of Existence, by Goldwin Smith, is a series of five essays upon the profoundest religious problems, written by one whose master-light is science, but who sometimes doubtingly permits himself to walk by a dim faith in the promptings of his heart. This element of faith appears at its strongest in his essay on immortality, where such passages as these occur: "Now, there does seem to be a voice in every man which, if he will listen to it, tells him that his account is not closed at death. . . . There seems to be no reason why we should not trust the normal indications of our moral nature as well as the normal indications of our bodily sense; and against the belief that the greatest benefactors and the greatest enemies of mankind rot at last undistinguished in the same grave, our moral nature vehemently rebels." In the main, however, the criticisms of religious faiths are purely destructive—inspired, however, by a love of truth and not a love of iconoclasm. (The Macmillan Company, New York.)

Dr. Charles Foster Kent, of Brown University, has published through Messrs. Charles Scribner's Sons, New York, *A History of the Hebrew People*. The book is an excellent compendium of Jewish history from the division of the kingdom to the fall of Jerusalem in 586 B.C. The volume is prefaced by a capital chronological chart, and the text appeals to the student and to the busy man alike. The author's style is clear and concise, and his work will assuredly prove, to many, only a starting-point for more detailed investigation.——*Ancient India: Its Languages and Religions*, by Professor H. Oldenberg (The Open Court Publishing Company, Chicago) we reserve for further notice.

The Clock of Nature, by Hugh Macmillan (Thomas Whittaker, New York), is a collection of talks on religious subjects, the texts chosen from the changes in nature from season to season. The most original interpretation is given to "The Yoke of Christ," which the writer interprets as a sharing or harnessing with Christ, not as a burden to be borne for Christ's sake.

NOVELS AND TALES

Mr. Louis E. Shipman's *Urban Dialogues* are clever and sometimes witty bits of talk in which the follies of society and the salient characteristics of various American cities are presented. In real life, people who talked as Mr. Shipman's sometimes do would be regarded as impertinent and offensive, but it would be absurd to hold the author of so evidently careless trifles to strict accountability. The sketches are intended to amuse, and they do just that. (Stone & Kimball, New York.)——As much cannot be said of Charles Charrington's *Lady Bramber's Ghost*, which incidentally introduces real persons under such disguises as "Sadwood" for Gladstone. The story is that of an opium-eating genius who writes novels and plays for which "Lady Bramber" gets the credit. (Same publishers.)

The whole of "Sentimental Tommy" is contained in the two bound volumes of *Scribner's Magazine* (January to December, 1896). The lover of fiction will also find here Mr. Cable's remarkable short story, "Gregory's Island," Mr. Bunner's "Lost Child," Mr. Davis's "Cinderella," and many other good specimens of the American short story. Outside of fiction, President Andrews's "History of the Last Quarter-Century" is the strongest feature. In variety, quantity, and general excellence these volumes of this magazine show distinct advance. (Charles Scribner's Sons, New York.)

"Constance Maud," who wrote a very acceptable book on "Wagner's Heroes," now follows it with one on *Wagner's Heroines*. Only three heroines are included—Brunhilda, Senta, and Isolda—as the stories of others were told in the stories of the heroes. These stories form an excellent prelude to the hearing of the operas. The style is a little too romantic, but the narrative-treatment is capital. (Edward Arnold, New York.)——As we are speaking of Wagner, we may mention the fact that the Open Court Publishing Company, of Chicago, publish a translation by Otto Werner of Wagner's curious so-called novel, *A Visit to Beethoven*, which was suggested by Wagner's own experiences.

The Macmillan Company have published the second volume of Balzac's *The Harlot's Progress*, upon which comment was made in these columns several weeks ago.

By means of original incident and keen portraiture, *Miss Ayr of Virginia and Other Stories*, by Julia Magruder (Herbert S. Stone & Co., Chicago), is made a decidedly readable collection. In the initial tale the character of the young Southern girl is especially well drawn; Miss Magruder's most artistic work, however, is found at the end of the volume under the title "Once More."——Mr. John D. Barry has published through Messrs. Stone & Kimball, New York,

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Mademoiselle Blanche. Mr. Barry's plot is original, his characters are realistically drawn, and his style is attractive. The book is a wholesome one. Its central figure is the somewhat peculiar one of a young woman who follows the profession of an acrobat in a circus performance, but is at the same time a most religious and exemplary young person. Her lover is discovered to be, after all, in love with her performance and not with the performer. ——*A Sturdy Beggar*, by Mr. Charles Charrington (Stone & Kimball, New York), contains bits of well-aimed satire on men in general and sculptors in particular. The latter class will find small comfort in Mr. Charrington's art-creed, which applies rather to the world of dreamers than to that of the busy man.

CRITICISM AND LITERATURE

The fine editorial judgment shown in the selection of verse for the Temple Dramatists (The Macmillan Company) is evidenced by each successive issue in what promises to be one of the most valuable of recent republications of classic works. The latest issue presents Ben Jonson's *Every Man in His Humour*—a play which is generally held to be the most representative and characteristic of all Jonson's plays. It was one of the earliest English comedies which developed interest in character rather than in incident or plot.

Miss Alice E. Sawtelle's *The Sources of Spenser's Classical Mythology* was undertaken as a doctrinal thesis in the English Department of Yale University, and is a piece of careful, intelligent, and scholarly work. The Globe Edition of Spenser has been used as the basis of the investigation, which covers a very wide field, and appears to have included all the sources from which Spenser drew his classical references and allusions. The uses of such an investigation to the student and reader of Spenser are manifold and obvious. (Silver, Burdett & Co., New York.)

A revised edition of Sidney Lanier's *The English Novel: A Study in the Development of Personality*, is timely and appears in very attractive shape. The lectures which the book contains were delivered at the Johns Hopkins University in 1881, and published three years later. It was impossible at the time of publication to revise the work with the thoroughness which it demanded, and a number of mistakes crept into the text. These have now been corrected, several omitted passages have been restored, verbal repetitions suppressed, a table of contents added, and the work presented in proper form. It is needless to say that this is one of the most original and important contributions yet made to American literary scholarship. (Charles Scribner's Sons, New York.)

TEXT-BOOKS, ETC.

There are two additions to the excellent "Riverside Literature Series" (Houghton, Mifflin & Co., Boston)—*Burke's Conciliation with the Colonies* and *Pope's Iliad* (Books I., VI., XXII., and XXIV.). No model could be better for synthetic work in schools and colleges than the first named of these books. It is an almost ideal composition, and in its finely developed organism well illustrates some of the fundamental processes. It has been edited by Mr. Robert Andersen.——In the second of the additions to the series we realize more than ever the anachronism of the endeavor to transport the immortal figures who people the Iliad into an age perhaps the most removed of any from the temper of the Homeric poems. If Pope gave to the English tongue a clarity and a conciseness which it did not before possess, at all events he was the product of an artificial, posing, and sophistical age.

The study of history has become popular. This has led to the publishing of small books on historical subjects, often written by acknowledged scholars. The "Library of Useful Stories" (D. Appleton & Co., New York) is now enlarged by *The Story of Extinct Civilizations*, by Robert E. Anderson. The book contains six chapters—on "The Origin and Races of Mankind," "Chaldea and Babylonia," "Ancient Egypt," "Hittites, Phœnicians, and Hebrews," "The Arabs," "Iran, or Ancient Persia."

MISCELLANEOUS

Pennsylvania, Colony and Commonwealth, by Sydney George Fisher, is a capital historical essay. Our chief criticism upon it is its title. The words "and commonwealth" do not belong there. The author, with refreshing insight, describes the events in the colonial history of Pennsylvania which really affected the life of the people. The reader is made to understand what convictions and feelings were really at work, and how, unconsciously to themselves often, colonial Pennsylvanians slowly achieved civil liberty. (Henry T. Coates & Co., Philadelphia.)

Inebriety: Its Source, Prevention, and Cure, is an interesting study of this phase of intemperance from the standpoint of one who regards it rather as a disease having an environment of immorality than as primarily an immorality. While there is no mention of the Keeley cure, the book sets forth the philosophy of that treatment. (Fleming H. Revell Company, New York.)

During the week two attractive books have appeared in the domain of German literature. The first is an excellent translation by Mr. Henry E. O. Heinemann of Gustav Freytag's *Martin Luther* (The Open Court Publishing Company, Chicago). The illustrations in this volume are of special value. The second is an edition, by Dr. B. W. Wells, of Moser and Heiden's *Köpnickerstrasse 120*. As might be expected from the author of "Modern German Literature," the introduction and notes are full of interest, and Dr. Wells's five years' residence in Berlin well enables him to appreciate the dry and caustic element in Berlin humor, an element well brought out in the play. This is a play which is more universal, however, in its humor than some others, and is a

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capital subject not only for study, but even more for recreation.

Fond parents with tendencies to rhyme may through that medium find expression for their feeling, but it does not follow that the productions are worthy of permanent form. This applies to *Four Children in Prose and Poetry*, by W. Trego Webb (The Macmillan Company, New York). How can justification be found for the following?

Hope, go get your garden dress on,
Warm are here the winter hours;
I will teach you, sweet, a lesson
Out among the flowers.
You shall hold the spade with father,
Gather withered twigs that fall,
Rake the leaves, or, if you'd rather,
Weed with fingers small.

All lovers of dogs will read with pleasure *Boss and Other Dogs*, by Maria Louise Pool. (Stone & Kimball, New York.) The dog heroes of this book are exceptional dogs, but they appeal to the faith and love of the readers because of the writer's fidelity to the facts she sees in dog nature.

At the Sign of the Sphinx, by Caroline Wells, is a clever little volume within and without. There is not a little diversion in these ingenious metrical puzzles. (Stone & Kimball, New York.)

Literary Notes

—"Cosmopolis" has obtained an entry into Russia, and it is rumored that the magazine will have a Russian supplement.

—In the review of Mr. H. D. MacLeod's "History of Economics," included in our department Books of the Week in the last number of The Outlook, the name of the publisher was omitted. The book is published by Messrs. G. P. Putnam's Sons, New York.

—It is announced that the late Gustav Freytag's books, collected by the novelist to write the "Bilder aus der deutschen Vergangenheit," have been presented to the Frankfort-on-the-Main city library by the proprietor of the "Frankfürter Zeitung." The collection contains about 7,000 volumes and 500 old broadsides.

—In Mr. Charles D. Lanier's excellent sketch of Mr. Kipling (February "Review of Reviews") we learn that the novelist is a singularly systematic and painstaking workman. "He makes on the wide margin of his paper corrections and changes and substitutions—slues of them, but all very intelligible. And he tears up scores of written pages, so that sometimes his waste-basket holds considerably more manuscript than his desk."

—Mr. Samuel H. Howe, of Boston, a descendant of the original owners of the tavern, has bought the "Wayside Inn" at Sudbury, Mass. This is the inn made famous by Longfellow, and all Americans will be glad to learn that Mr. Howe is to convert the building into a permanent memorial of the poet. It is to be filled with articles of historic interest and restored, as nearly as possible, to its condition at the time of the writing of Longfellow's poem.

—Dr. Robertson Nicoll writes that, in actual sales during the past month in England, Marie Corelli's "Murder of Delicia," Dr. Watson's (Ian Maclaren's) "Kate Carnegie," and Rudyard Kipling's "Seven Seas" have taken the lead; other authorities say that Mrs. F. A. Steel's Indian Mutiny novel, "The Face of the Waters," has sold far in advance of other books. Mrs. Steel, by the way, has written a new story, and, for once, not about India, but about Scotland. It is even said that it is a Scotch story which has very little Scotch in it.

Books Received

For the week ending January 29, 1897

D. APPLETON & CO., NEW YORK
Anderson, Robert E., M.A., F.A.S. The Story of Extinct Civilizations of the East.

EDWARD ARNOLD, NEW YORK
Maud, Constance. Wagner's Heroines.

E. P. GUILD & CO., BOSTON
Ballou, Hosea Starr. Hosea Ballou, 2d, D.D.: His Origin, Life, and Letters. $2.50.

H. L. HASTINGS, BOSTON
Hastings, H. L. The Guiding Hand.

D. C. HEATH & CO., BOSTON
Wells, B. W., Ph.D., edited by. Moser and Heiden's Köpnickerstrasse 120. 30 cts.

HOUGHTON, MIFFLIN & CO., BOSTON
Andersen, Robert, A.M. Burke's Conciliation with the Colonies. 25 cts.
Pope's Iliad. Books I., VI., XXII., XXIV. 25 cts.

LEE & SHEPARD, BOSTON
Greene, Reuben, M.D. Thoughts for the People.

THE MACMILLAN CO., NEW YORK
Jonson, Ben. Every Man in His Humour. (Temple Edition.) 45 cts.
Webb, W. Trego. Four Children in Prose and Verse. 60 cts.
Smith, Goldwin, D.C.L. Guesses at the Riddle of Existence. $1.25.
Balzac, H. de. A Harlot's Progress. Vol. II. Translated by James Waring, with a Preface by George Saintsbury. $1.50.

THOMAS NELSON & SONS, NEW YORK
The Holy Bible. (Old and New Testaments with Combined Concordance.) $1.50.

THE OPEN COURT PUBLISHING CO., CHICAGO
Wagner, Richard. A Pilgrimage to Beethoven. Translated by Otto W. Weyer. 50 cts.
Oldenberg, Professor H. Ancient India: Its Language and Religions. 50 cts.
Freytag, Gustav. Martin Luther. Translated by H. E. O. Heinemann. $1.

FLEMING H. REVELL CO., NEW YORK
Stifler, J. M., D.D. An Introduction to the Study of the Acts of the Apostles. 75 cts.
Palmer, Charles Follen. Inebriety. 50 cts.
Iverach, James, M.A. Men of the Bible. St. Paul: His Life and Times. 75 cts.

CHARLES SCRIBNER'S SONS, NEW YORK
Lanier, Sidney. The English Novel. $2.
Wenley, R. M. Contemporary Theology and Theism. $1.25.
Kent, Charles F., Ph.D. A History of the Hebrew People. $1.25.
Scribner's Magazine. Vol. XIX., January-June, 1896. Vol. XX., July-December, 1896.

SILVER, BURDETT & CO., NEW YORK
Sawtelle, Alice E., Ph.D. The Sources of Spenser's Classical Mythology.

HERBERT S. STONE & CO., CHICAGO
Magruder, Julia. Miss Ayr of Virginia, and Other Stories. $1.25.

STONE & KIMBALL, NEW YORK
Wells, Carolyn. At the Sign of the Sphinx. $1.25.
Charrington, Charles. A Sturdy Beggar. $1.25.
Pool, Maria Louise. Boss, and Other Dogs. $1.25.
Charrington, Charles. Lady Bramber's Ghost. $1.25.
Shipman, Louis Evan. Urban Dialogues. $1.25.
Barry, John D. Mademoiselle Blanche. $1.50.

THOMAS WHITTAKER, NEW YORK
Macmillan, Hugh. The Clock of Nature. $1.50.

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The Religious World

Dr. Hall's Orthodoxy

The citizens of Brooklyn were subjected last week to a genuine and disagreeable surprise by an attack made upon the orthodoxy of the Rev. Dr. Charles Cuthbert Hall, by the Rev. Dr. John Fox, pastor of the Second Presbyterian Church. At the winter session of the Presbytery to which both ministers belong, Dr. Fox called the attention of the Presbytery to two books written by Dr. Hall, the one "Does God Send Trouble?" the other "The Gospel of the Divine Sacrifice." He thought these publications unorthodox, and moved the appointment of a committee to whom they should be submitted for examination, and who should report thereon in the spring. A motion was at once made by the Rev. J. D. Burrell to lay Dr. Fox's motion on the table, and this was carried by an overwhelming majority. From this action Dr. Fox can, if he chooses, appeal to the Synod. The matter is of more than local interest, because Dr. Fox's action was taken just on the eve of Dr. Hall's election to the Presidency of Union Theological Seminary; but no action of either Presbytery or Synod can affect that election, since the Seminary is entirely independent. One who remembers Christ's standard for the measurement of religious teachers, "By their fruits ye shall know them," and who knows what a splendid ministry Dr. Hall's has been in Brooklyn, and how spiritually fruitful, cannot but wonder at such an attack upon his ministry just as it is drawing to its close in that city. If Dr. Charles Cuthbert Hall is not safe from charges of heresy, who can be?

Professor Charles A. Briggs

Before this issue of The Outlook reaches our readers Professor Charles A. Briggs, of Union Theological Seminary, will have sailed for Europe, to spend a year in pursuit of the studies to which he has given his life. All who know Professor Briggs, and the tireless way in which he works, will well understand that he needs, not only time for study, but also time for rest. Without question, he is our first Old Testament scholar. One of the most amazing things in ecclesiastical history of recent times is the fact that any body of intelligent men could have regarded him as heretical. Professor Briggs is a man of genial personality, and he is always reverent in spirit, and, in the best sense, conservative in his studies and conclusions. One of the most eminent of American scientists recently made his acquaintance and had a long interview with him. The scientist was so impressed with the earnestness and spirituality of Professor Briggs that he returned to his home saying that he had added a new saint to his calendar. The list was short, and included but one other. In other words, this accomplished and earnest scholar, who is under the ban in his own Church, made so profound an impression on one whose life is given to physical science that he was ready to enroll him as a saint. It is known that for many years Professor Briggs has been constantly engaged on an exhaustive work in his special department. His year abroad will be largely occupied in the completion of that work. His many friends—and they are constantly increasing in number—will wish for him a happy year.

Practical Christian Union

The Federation of Churches and Christian Workers in New York City is one of the most practical forms of Christian Union which has yet been devised. It is made up of churches within the city, and charitable and educational associations selected by them. One hundred and forty churches and eleven such organizations are now members. The Council of the Federation is composed of two representatives, one clerical and one lay, from each denomination having fifty or fewer churches on the island, with two additional representatives in cases where a denomination has above fifty churches. The oversight of the work is in the hands of an Executive Committee. The President of the Federation is Mr. Spencer Trask; the Chairman of the Co-operating Committee, the Rev. J. Winthrop Hegeman; Treasurer, Mr. Harvey E. Fisk. Among the prominent workers are such men as the Revs. Leighton Williams, A. P. Atterbury, D.D., F. M. North, D.D., Josiah Strong, D.D., and Messrs. A. W. Milbury, C. Loring Brace, and Dr. W. H. Tolman. Already a house-to-house canvass has been made which has been of very great value. Among the practical results of the Federation has been Hartley House and the Neighborhood Club, both of which were located as the result of the Federation's Report. The aim of the Conference is to organize auxiliaries, confer with the Charity Organization Society, become possessed of all the facts which will help in ameliorating the condition of the poor, adding to the church and school facilities, and in every possible way improving the localities in which the Federation is working. While other bodies are discussing the subject of Christian and Church Union, this Federation is giving a practical illustration of it in its best form. A body of Christian people united in the service of humanity is surely much nearer to the Christian ideal of the one Church than a body of those who happen to have been baptized in one way, received into fellowship by one ceremony, or who accept one creed. The Federation of Christian Workers in New York

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will bear careful study on the part of all those who believe that Church Union is more than a dream. It should be added that the office of the Federation is in the Kennedy Building, 289 Fourth Avenue, and there detailed information concerning its methods of operation can be obtained.

A Venerable Church

The Reformed Dutch Church of Flatbush is one of the oldest churches in all the metropolitan district. On Sunday, January 17, its pastor, the Rev. C. L. Wells, D.D., delivered a historical sermon, from which we cull the following facts: This church was organized in 1654, while religious services had been held since the settlement of the place, about 1634. Toward the end of the year of its organization its first building was dedicated. This served its purposes until about 1700, when a new edifice was erected and dedicated in 1701. Its third building, and the one which the Church now occupies, was completed toward the close of 1796 and dedicated in January, 1797. These three buildings all stood on the same site, now corner of Flatbush Avenue and Church Avenue. In the days of the settlement of the town, the town and the church were one. The freeholders took action in relation to the church building. The present structure is nearly the same as when first built. It has been remodeled from time to time, but the general features are the same. There have been only three pastorates in this edifice: Mortimer Schoonmaker, from 1784 to 1824; the Rev. Dr. T. M. Strong (installed in 1822 as associate with Mr. Schoonmaker), who died in 1861; the present pastor was installed in 1863. The three pastorates cover a period of one hundred and thirteen years. The church has now two branches—Grace Chapel, essentially a separate church, which grew out of a mission and has now a membership of about one hundred and forty; and Grout Street Sunday-School Chapel, with an enrollment of four hundred and seventy-five. The church itself has a membership of three hundred and eight. The church bell, put in the steeple before the church was completed, has rung every Lord's Day since, and the tradition is that a Sunday service of the church has never been missed. While the building was undergoing repairs, the bell was always rung and services held in some other place. The building is as firm to-day as one hundred years ago, and bids fair to stand a century more.

Another Course of Study for the Sunday-School

A valuable course of study on the Bible and Religion has been prepared for the First Presbyterian Church of Troy, N. Y., of which the Rev. T. P. Sawin, D.D., is pastor. The course extends over seventeen years, four years being given to the Primary Department, three to the Junior, three to the Intermediate, four to the Advanced, and three to the Senior. The Primary Department, which includes children from the ages of five to eight, is occupied with the Story of Jesus and the Apostles, and with Old Testament stories. The Junior Department, which includes children from nine to eleven, studies the History of Jesus, of the Apostolic Church, and Old Testament History. The Intermediate is occupied with another grade of the same Biblical books. The Advanced Department, in which are young people from fifteen to nineteen, studies the Teachings of Jesus; then the History of the Apostolic Church; then the History of the Christian Religion, using Fisher's "History of Christian Doctrine;" and then the Great Religions, using James Freeman Clarke's "Ten Great Religions." The Senior Grade studies the Origin and History of the Bible, using Dr. Gladden's "Who Wrote the Bible?" then the Bible as Literature, using Moulton's "Literary Study of the Bible;" and then the Bible as a Divine Revelation and Educational Code. The Adult Department is occupied with the critical study of selected books and selected subjects. We have seen no more carefully and intelligently planned course of study than this. Those who pass through all its grades will surely be able to give a reason for the faith that is in them.

The Waldensian Church

Few Protestants realize the capital work for Protestantism, Christianity, and civilization which is being done by the Waldenses in Italy. The persecutions which this band of believers have endured entitle them to a high place in the history of Christian martyrdom, and the sturdiness with which they have kept to their belief in darker ages than this has led many to regard them as the rightful precursors of the Reformation. Not until 1848 were they emancipated, but since the righteous edict of King Charles Albert they have so strengthened their original churches in Piedmont and established missions throughout Italy that they have met with deserved success. Nevertheless, they have had to fight inch by inch to conquer their new field of labor. They have now organized 49 churches in outer Italy, 44 stations, and 5 circuits, with about 5,500 church members and 3,300 Sunday-school children. The work is carried on by 45 pastors, 17 evangelists, 62 teachers, and 12 Bible readers. The Waldenses have also organized many Young Men's Christian Associations, benevolent societies, orphan asylums, hospitals, soup-kitchens, day and evening schools. The Rev. G. C. Maugeri, who has been spending some months in this country as the officially intrusted representative of the Board of Evangelization of the Waldensian Church, has given us the above statistics. In reply to the question, Why do not the Italians support the Waldensian Church? he answers, that if by this is meant the Italians as a whole, the Italians as a whole are nominally Catholics. If by "Italians"

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the recent converts to Protestantism are meant, Mr. Maugeri says that they are few in number, they are poor, and are already bearing more than their proportion. Last year they contributed $16,000. This is a large sum for those heavily taxed for the State, in addition to which they must pay taxes for the support of the Roman Catholic Church as the State Church. The old Waldenses in the Piedmontese Valleys number 14,500 church members. They have 22 pastors, and about 5,000 pupils in their Sunday-schools. The Board of Evangelization is in need of money. True, last year Europe contributed over $63,000 for the Waldensian work, but America only $7,500. Under the direction of their own boards, various American denominations are doing good religious work in Italy, but the Waldensians believe, and with some justice, that they can do better work than can any other laborers sent out from this country. Mr. Maugeri says that $125 will support 130 laborers and their families for one day; that $25 will support an evangelist or a teacher for a month, and that $20 will support a colporteur for a month. Mr. William Dulles, Jr., 156 Fifth Avenue, New York City, will receive and forward regular subscriptions in favor of the Waldensian work.

Dr. Barrows in India

Reports are already reaching us of the arrival of the Rev. John H. Barrows, D.D., in India, and the beginning of his lectures on the Haskell Foundation. In Bombay he was received very cordially, especially by those who remembered the position which he had occupied as President of the Parliament of Religions. His first lecture, delivered the night before Christmas, was on "The Universalism of Christianity," and the inquiry to which he asked the earnest attention of his hearers was, "Is Christianity fitted to become the World-Religion?" The result of Dr. Barrows's lectures will be watched with great interest. We believe that they are a step in the right direction, and that if a continual procession of the strongest men in the Church could be kept moving around the world delivering lectures on the essential features of Christianity, it would be the best form of missionary service which could be conducted in the present condition of religious thought. They would not take the place of the permanent missionaries, but they would reinforce them as no other form of service possibly could.

An Industrial School for Indians

The Presbyterians of western New York are earnestly endeavoring to establish an Industrial School for Indians in that part of the State. The Committee of the Synod of New York which has the matter in charge are anxious to proceed, and are hindered only by lack of means. A year ago subscriptions for nearly the required amount were received, but the financial difficulties of the year have been so great that only a part of the pledges have been redeemed. $10,000 from the Olden Estate, with a site of one hundred acres of land, is pledged on condition that $10,000 more be raised, and the continuance of the school for ten years can be guaranteed. The work is in the hands of a committee of eminent Presbyterians, of which the Rev. W. S. Hubbell, D.D., of Buffalo, is Chairman. It seems as if such a cause ought not to be allowed to languish when the amount of money required is so small.

A New Movement Among Jews

Rabbi Isaac S. Moses, of Chicago, is leading in a new movement among the Jews of that city, and the influence of his course is already felt in other cities. He has found that quite as large a proportion of Jews are not connected with any synagogue as so-called Christians with any church. The reason for it he believes to be in the aristocratic tendencies of the synagogue. He has, therefore, formed what is called "A People's Synagogue," which is to be conducted on much the same principles as the free churches. That there is a field for such work is seen in the fact that out of 4,000 Jewish families on the south side of Chicago only 1,000 are connected with the synagogue. He characterizes the usual Jewish society as a "stock company with a dividend-drawing agent called a Rabbi, whose chief task is to swell the ranks of contributing shareholders." Rabbi Moses will reverse all this. He will receive no definite salary, but will content himself with what the congregation will give after all other expenses are paid. He believes that he will succeed, and is encouraged by the assurance that similar organizations are already contemplated in other cities.

Oxford Summer School

We have received many inquiries as to whether there will be a Summer School of Theology at Oxford this year. We have no information on the subject. No such school has yet been announced. It was never the intention of Principal Fairbairn to continue the school through successive years. If the school is to be h eld next summer, The Ontlook will give its readers full information concerning it.

High Church

We have received a courteous protest from a Baptist correspondent against our use of the term "High Church Baptist," but we cannot withdraw it. The term High Church belongs to all denominations. There are High Church Baptists, High Church Congregationalists, High Church Methodists, as there are High Church Episcopalians. The person who puts great emphasis on some special theory of the Church belongs in that category. Our correspondent also objects to our commendation of the Open Communion position taken by Mr. Spurgeon, and asks whether every

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other denomination does not make baptism a prerequisite to the communion? He is probably correct. Of course he would go on then to affirm that only immersion is baptism. We cannot enter into a discussion of the subject in these columns, but can only remark that Baptists of the type of Mr. Spurgeon and Dr. John Clifford, as well as many in this country, do not agree with our correspondent. As to who is right—that being a denominational question, we leave it to be decided in the denomination.

At the Gates of Seven Universities

In a recent personal letter to a friend, Professor Richard T. Ely, of the University of Wisconsin, said: "Certainly there is no other religious denomination which is making its money tell educationally as you (Disciples) are." This he said in view of the religious education which they are offering the students at the gates of seven universities in as many States in the Union. On the first of March Professor Herbert L. Willett, Ph.D., Assistant in Semitics and Dean of the Disciples' Divinity House of the University of Chicago, began a series of lectures on Biblical themes before the students of the University of Virginia at Charlottesville. These lectures will include four courses of study, as follows: "The Life of Christ" (twelve lectures), "Prophecy" (six lectures), "Old Testament History" (six lectures), "The Beginnings of Christianity" (six lectures). They are being delivered in the University chapel each evening of the week, except Saturday and Sunday, and are open to any and all students who desire to take one or more of the courses. These lectures are the result of the earnest efforts put forth by the Christian Woman's Board of Missions and the Y. M. C. A. at Charlottesville, though the Virginia Christian Missionary Society raised the money to pay the expenses of the course. It is understood that this arrangement looks toward the inauguration of a Bible Chair enterprise perhaps similar to the one now maintained at Ann Arbor. Professor C. A. Young, of Chicago, is to begin soon a five weeks' course of Bible lectures at the University of Georgia. This work, too, will be done under the auspices of the Christian Woman's Board of Missions, whose general headquarters are at Indianapolis. Thus at three of our State universities, viz., Michigan, Virginia, and Georgia, this organization of Christian women is having the Bible taught to the students. In addition, the Bible truth is offered in special courses at the State Universities of Missouri, under the superintendence of Dr. W. T. Moore; of California, under Professor S. M. Jefferson; and of Oregon, under Professor E. C. Sanderson, D.D.; besides the Divinity House, Chicago University, in charge of Professors H. L. Willett and E. S. Ames. This means that the Disciples of Christ have strong representative men pleading the claims of the Bible and of Christ within the gates of seven universities, besides maintaining their own educational institutions. This work costs the universities nothing, but enjoys their hearty co-operation in every way possible.

The Episcopal Church in Scotland

The Episcopal or Anglican Church is foreign to Scotland. In England it is established; in Scotland it is nonconformist. The Queen in England is, ecclesiastically speaking, an Episcopalian; in Scotland she is a Presbyterian. The smallness of the Anglican communion in the North is indicated by the fact that the number of communicants is less than 42,000. The number of its clergy is 342. During the last year its communicants increased a little over 1,000. The subject of union between the Episcopal and the Established Church of Scotland has recently been agitated. The question has been raised as to whether the Scotch Presbyterians would not unite with the Episcopalians. That would be much like a large lake uniting with a few drops of water, since the Presbyterian body is vastly larger than the Episcopalian. A writer in the "Guardian" speaking on this subject regards the reunion of Episcopalians and Presbyterians as greatly to be desired, because "it would tend to bring back the democratic element in the government of the Catholic Church which contributed so immensely to the legitimate power and influence of the Church in early days; but while the writer thinks it would be desirable, he has no hope that it will be accomplished. He says the desire is shown only by a select few. The younger ministers are almost a unit against it. He does not believe that a majority in its favor could be secured in a single Kirk Session; and he recognizes that unity among the various branches of Presbyterians is far more probable than between the Established Church of Scotland and the Anglican. The writer of this paragraph once heard Charles Gore, then Principal of Pusey House in Oxford, say, in reply to a question as to what should be the attitude of the Anglicans toward Presbyterians of the Establishment in Scotland, that they could be recognized only as Dissenters. Some time, probably, the world will move faster than it seems to be moving now; then the desired union may be possible.

Is there anything more pathetic in life than a crippled child? Or anything more beautiful than work in behalf of these helpless little ones? It seems to us not, as we look over the fourth annual report of "Daisy Fields," the well-known home and hospital for the crippled children of the poor which is maintained at Englewood, New Jersey. Unlike many reports of philanthropic work, this particular pamphlet is vivid and interesting. The illustrations which it contains are alone appealing enough to draw sympathy and support from the most callous and undomestic bachelor. We are not afraid to have the reader investigate the reasonableness of this statement, as he or she may easily do by sending a two-cent stamp for a copy of the report to the President of Daisy Fields, Mrs. Herbert B. Turner, Englewood, N. J.

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Worse than War[1]

By the Rev. S. D. McConnell

Rector of Holy Trinity Church, Brooklyn

On Tuesday, December 7, 1895, I chanced to be at a gentlemen's reception where there were present a number of men, the most prominent in the business life of the country. There were two or three great railway presidents, several millionaire Senators, great manufacturers, and private gentlemen of large wealth. The droning buzz of conversation which filled the drawing-rooms with its monotone had in it a strident, venomous note which was unusual. The topic of conversation was President Cleveland's Venezuela message. To say that it was unanimously condemned is to speak mildly. It was denounced in terms of such concentrated bitterness that my interest was awakened to discern just why. If these had been men who were especially kindly, with quick imaginations, the puzzle would have been much less. One could have seen how they saw so vividly the horrors of war that they shrank appalled from so dreadful an evil. But they were not that kind of men. Several among them who were loudest in their denunciation were the not very scrupulous owners of a great street railway system in which an unfortunate strike had occurred only a few weeks earlier. During the progress of the strike and ts attendant rioting, these men had shown themselves conspicuously indifferent to the real suffering of their men, and most earnest in their cry to the State to settle the rioting out of hand by force. I turned to a great railway president and said: "You do not seem to approve of Mr. Cleveland's message?" "Approve of it?" said he; "do you know that fifty million dollars of value in American securities has been swept out of existence since yesterday morning? And what for? Simply on account of a piece of condemned sentimentalism over a few square miles of swamp and a few thousand niggers!" There was no sentimentalism about these men, but they were deadly opposed to war, or to anything which looked like war. They represented in their own persons the money-getting energy of the United States. Had they had their way, the message would have been withdrawn with apologies. Three days later it became evident that a deeper spirit in the American people had been touched, a spirit which was not to be frightened by the jeering cry of "Jingoism," and which was powerful enough for the time to silence the mutterings of Capital. As it turned out, there was no war. But that calamity came in sight, and the glimpse of its grisly front stirred a deeper and a better feeling in the people than that which moves in their every-day commercial life.

"He jests at scars who never felt a wound." I am old enough to have seen war at its worst, and have no wish to ever see it again. But there are evils which are worse, and which are far more imminent. One of them, I cannot but think, is one of the motives which are so active in the attempt to make war impossible by arbitration or otherwise. It is not the only motive, of course, nor is it the one upon which you and those like you lay emphasis in your advocacy of the Arbitration Treaty. Nevertheless, it is the motive which is a thousand times more influential than the ones which you urge. It is the consideration of the cost of war, and the derangement which it must always create in the nicely adjusted arrangements of commercial life.

In this motive there lies a most serious peril to the people of this country. And this all the more because it co-operates with all the other forces and conditions in the midst of which we live. Our danger is not truculence, but that shameful timidity which comes from sordidness. Not the sword, but the yardstick, is the weapon to be feared. I think that no student of the life of our country can note without a feeling of apprehension the slow change from devotion to political ideals toward devotion to commercial values. The issues about which the first century's life of the Republic revolved were questions of principle. They kept men's minds fixed upon the distinctions of right and wrong. They took little account of profit and loss. They were such as national independence, the liberty of the individual, the freedom of the slave, the status of States lately in rebellion. But for twenty-five years the issues have been sordid ones. They have concerned the tariff for revenue or tariff for protection, the regulation of monopolies, the regulation of trade and commerce. They are questions which appeal directly to self-interest, and hardly at all to ethical distinctions. The ideal is "prosperity;" the *bête noire* is "bad times." By all this the temper of the people has become profoundly affected. One of the results has been a nervous and unworthy dread of any course of action which might possibly embroil the nation in a conflict that would disturb economical relations. It is not so much the thought of blood and wounds and weeping mothers which it shrinks from as commercial disturbances and the shrinkage of securities. It wishes not to be interrupted in its business. It snatches at a scheme of arbitration, not because the spirit of the Prince of Peace is in the heart, but because such a scheme guarantees to some extent continued opportunity to trade and get rich.

Of course it does not follow that those who truly seek peace should refuse the co-operation of those who join them from sordid motives. The Treaty of Arbitration is good in itself, and will, no doubt, be adopted. But what then? We may well pause to think whether war may not become too difficult. Not because a Treaty of Arbitration bars its desolating path, but because the same sordid motive which masquerades now under the name of love for peace may take

[1] See editorial on this topic.—THE EDITORS.

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shelter behind it in order to escape the duty which it ought to do at any cost. "There are worse things than war," as you well say. But I cannot think that the instance of such greater evil which you give is well chosen. "One of them is the cowardly playing at war in mock heroics, the bluster and braggadocio that tries to pass itself off for courage." That is worse, indeed. But that is not, in fact, the way of the American. He does not threaten long before he shoots. A gleam of indignation in his gray eye is usually the only warning before the blow. We are not a vaporing people. Our besetting fault just now is quite a different one.

To take a present case. Almost in sight of the fair Southern gate of the Republic lies desolated Cuba. The moral sense of Christendom is outraged, and its heart is sore when it looks that way. Confusion, cruelty, anarchy, devastation, are at work, and have been all these years, at our very door. Whose place is it to speak the word which could end it all? Clearly ours. Why is it not spoken? Does diplomatic courtesy seal our lips? Does the red tape of precedent tie our hands? Who does not know that these would be swept away like spider-webs if we cared to act? What hinders? A sentimental love of peace? No. Cowardice? A thousand times no. What then? Simply an unworthy shrinking from the possible cost of war. We are comfortable, decently dressed, and going about our own business. What is it to us if we pass two men hewing at each other by our path? Let us hasten, or we will be late at our offices!

No lust of war, but lust of money, is our fault. The nation which wantonly takes up the sword shall perish by the sword. This has been proven again and again. But the nation which timidly puts its hands in its pockets when God offers it a sword to do his will perishes as surely.

There are worse things than war. A miasma is more deadly than a cyclone. It may well be that the God who has led us out of so many perils, through strange paths, will think well to run the sharp ploughshare of war under our too fat soil to break it up for a more wholesome harvest.

Correspondence

Unitarians and Evolution

To the Editors of The Outlook:

I am somewhat surprised to see how both Dr. Abbott, in his papers on the "Theology of an Evolutionist," and your correspondent, the Rev. J. W. Cochran, in The Outlook of January 23, have assumed that theologians have "universally shunned" Evolution. On the contrary, there is a whole denomination of Christians who, for at least fifteen years, have not merely accepted, but have cordially welcomed and used, that theory. To a Unitarian who has hardly ever heard any other theory used either in the pulpit or the divinity school for half a generation, it is a little odd to see it set forth now as something novel and courageous. It is over a quarter of a century since the Rev. M. J. Savage, without any hesitation or evasion, began to teach Christianity from the standpoint of Evolution in his Boston pulpit. And for fifteen years the great majority of Unitarians have taken its truth for granted, and have used it in their thinking just as they have the theory of gravitation. I am sure that most Unitarian ministers would say, what many of us can say for ourselves, that we have for many years used Evolution as a most helpful "clue to the labyrinth of life." Does not fairness demand that the Unitarians be given some credit for being pioneers in this matter? (Rev.) FREDERIC GILL.

Arlington, Mass.

The Ever-Present Greenback Question

To the Editors of The Outlook:

It seems to me that you do not meet the objections to the continued use of greenbacks as money which influence the judgment of those who demand that they be canceled and retired. We hold:

1. That they are not money; and the proof of this is that they are a printed promise of the United States Government to pay dollars.

2. That they were originally a forced loan; the Government, being short of money, paid out these promises to pay to its creditors, who had to take them or nothing. In other words, they were a legalized robbery by the Government of its then creditors.

3. The Government does not get the interest of this forced loan for nothing. In finance as in physics, from nothing nothing comes, and the greenbacks have been and are a most expensive loan to the Government.

4. They constitute an ever-present danger to the business of the country, threatening the Government with bankruptcy whenever its stock of gold runs low. O. E. E.

[The Outlook believes that Government notes plainly possess all the advantages of bank notes, and two additional advantages: (1) They rest upon the credit of the Government, which is broader and stronger than the credit of private institutions. (2) They enable the credit of the Government to enrich the Government instead of enriching private institutions.—THE EDITORS.]

Senatorial Elections

To the Editors of The Outlook:

The comment of The Outlook on the election of Senators in New York, Pennsylvania, and Illinois truthfully depicts a deplorable condition

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of our politics. Is it not, however, unjust, even by implication, to censure the boss for sending himself or his "alternate" to represent him and his vested interests in our National Senate? Having acquired, by dint of much labor and expense, a proprietorship in the State Legislature, why should not he do as he likes with his own? The wrong, if there be wrong, consists in permitting individual ownerships of legislatures. Since we condone this ownership, we should not demur to its logical consequences. It would be a miracle greater than that of the loaves and fishes were the boss to consult public sentiment in doling out his patronage.

Yet we may, nay must, cry out for relief; but whence or how shall it come? To overthrow the prevailing system of legislative padroneship with the skill, the resources and interest of the bosses actively arrayed against us, is an appallingly difficult task. But there is a chance for success through the withdrawal of the motive for investment in legislative seats. Since the road to the United States Senate lies through the State Legislature, the securing of a Senatorship has come to mean nothing more than the selection of the members of the Legislature. They who fancy that public sentiment has anything in particular to do with it must have indulged in a political Rip Van Winkle sleep of more than twenty years.

The remedy for all this, of course, lies with the people. But the remedy through popular action could be made more easy of application by a change of constitutional method. If we would but adopt and engraft on our Constitution that plank of the Populist platform which proposes to take from the State Legislatures the election of Senators, a vast amount of capital now invested in legislative ventures would be diverted to other channels of business enterprise, while the standard of our State legislators probably would be raised. Whether the characters of our National Senators would materially improve, time alone could tell. Certainly the work of reclaiming the State Legislatures would become a far easier task. Moreover, it is not likely that the people could be directly bought so easily as they can be cajoled into sending the pawns of the boss to the Legislature.

The demand for the election of United States Senators by direct vote of the people should be pressed until it shall become an irresistible popular cry. The Outlook's reference to the Pennsylvania contest is suggestive, and, were it not so serious, would be amusing. Intelligent, educated men, who fail to see in this style of reform politics one of the most vulgar and one of the most dangerous forms of bribery, must be afflicted with moral strabismus. The simple truth is that the method here disclosed was simply a competing with the boss for the ownership of a Legislature. It was the farthest possible remove from an appeal to public opinion; yet we are reassured by the statement that the fight is to be continued under the same inspiring leadership, and presumably by the same methods!

What hope have we that public sentiment will ever again dictate the choice of United States Senators, or that the people will regain possession of their State Legislatures, unless we shall choose the Senators by popular vote?

LINTON SATTERTHWAIT.

Trenton, N. J.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space.*

In Notes and Queries (December 12, 1896) your answer to "E. A. C.," although good, leaves the reader to suspect your doubt as to the truthfulness of the story of Jonah and the fish. When Christ referred to Jonah, he meant the whole story, from beginning to end, and not a part, as the "sign" "given to this generation." If the story of Jonah and the whale be not received, Christ goes; for it makes him as not knowing what he was talking about. I accept Mr. Moody's position, not because it is his, but because I would not dare to assume ignorance on Christ's part as to this story, or dishonesty in conveying his thought with a double meaning. If I misinterpret your meaning, please make it clear.

S. D. A.

Perhaps you have not observed our careful explanation given January 2. As we there showed, a comparison of Matt. xii. and Luke xi. gives good ground to believe that Matt. xii., 40, is not part of the original text, but one of the later additions, a number of which have been cut out in the Revised Version, though this one has not. Finally, please notice that the fundamental question in debate is this: Is the story of Jonah a historical account, or is it a story of the religious imagination, like Job, which used to be thought historical, but is now universally believed to be a dramatic poem? For a good exposition of Jonah as a work of the religious imagination, which we hold it to be, see the truly evangelical account of it in the "Bible as Literature," recently published (Crowell & Co., New York). For our part, we do not dare to stake our faith in Christ on any opinion which the progress of knowledge may discover to be mistaken. Indeed, true faith in Christ cannot be so staked, but only a nominal faith.

Is there any brief, simple, and modern statement of moral and religious teaching which you could recommend to be used as a sort of catechism for children in the Sunday-school? G. I. A.

Such a one has just come to us, "The Gospel of Truth," a catechism prepared by the Rev. J. W. Cooper, D.D., of New Britain, Conn., for use in his own pastoral teaching of young people. It is adapted for use in Junior Societies of Christian Endeavor and similar circles. Address the Adkins Company, New Britain, Conn. (5 cents; $3 per hundred). Another, recently received, is strictly ethical: "The Commandments Father Wisdom Taught the Child He Loved," a series

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of ten precepts concerning the relations and duties of child-life, prepared in simple language by the Rev. E. M. Fairchild, and designed to be committed to memory. For copies address the Educational Church Board, 117 Lake Avenue, Albany, N. Y., inclosing a two-cent stamp. We wish in this connection to call attention to "The Christian Primer" at the end of Dr. Bruce's admirable book, "With Open Face," which we reviewed January 9. It is a catechism on the life of Jesus, intended to present the Gospel as a Gospel for children.

May a subscriber, and one to whom your paper has been in many ways a great help, ask for some information in regard to the training of proof-readers? Is there any place in New York or Brooklyn where one could take a course which would fit him for the work, or would it be preferable to enter a publishing house at once? M. K.

We have never heard of a school for the training of proof-readers, but presume that our correspondent might get such training by inserting an advertisement in one of the daily papers for instruction by some practical proof-reader during his leisure hours. This would be decidedly preferable to trying to "pick up" a knowledge of the work in a publishing house.

Where can I get a literal translation of the Greek New Testament, and what is the price? I want one free from all theological bias, and one that will give both sides of all doubtful questions. R. F. H.

Professor Noyes's translation, published by the American Unitarian Association, 25 Beacon Street, Boston, is the work of an eminent and thoroughly unbiased scholar. It costs, we think, about $1. By comparing this with the Revised Version, including the marginal notes of the revisers, and the notes of the American Committee in the Appendix, you will get all the various points of view.

Kindly inform me whether or no the Presbyterian and Congregational denominations have established orders of deaconesses similar to the Episcopal or Methodist orders, and if so, where the "Training Homes" are located, and where information as to details and necessary qualifications for entering the work can be obtained. H. S.

They have not. But individual churches of these denominations have appointed deaconesses. The training obtained at Mr. Moody's Bible Institute in Chicago, and Northfield (Mass.) Training School, goes far, we suppose, to qualify for such work.

Kindly indicate to me some modern and authoritative work or works on the subject of church music. W. N. H.

"Studies in Worship-Music," by J. S. Curwen, 2 vols., London. Any bookseller can order it for you.

Does Evolution graft well upon Platonic Idealism? If not, why? J. F. B.

Perfectly well. Plato held that the things which come into existence in the cosmos pre-existed as ideas, or patterns, in the divine mind. The process through which the creative thought issues into objective form is all that the evolution doctrine is concerned with.

Who is the author of "Pushing to the Front," or "Success under Difficulties"? D. F.

Mr. E. A. Rand has a story called "Pushing Ahead."

X.—It has never been understood until now why the Philistines, as described in 1 Samuel vi., should have made atonement, when returning the sacred ark to Israel, with golden images of mice as well as of the "emerods," as the Authorized Version translates. The Revised Version translates by "tumors." It was in fact the same bubonic plague that is now in India. "Tumor" in Latin is *bubo*. A singular feature of the plague is that rats and mice die of it, and when attacked by it desert their holes without fear of man. Thus the epidemic among the Philistines is identified as the first clear case in history of this terrible scourge. Other identifying features are: (1) the fact that the tumors were particularly noticeable in cases that were not fatal, ch. v., 12, and (2) the communication of the disease by infection, as the ark was carried about, so that it spread even into Israel when the ark was brought back (ch. vi., 19). We condense this account from a recent paper by a physician of Montreal, Dr. Adami.

Federation of Churches.—A few weeks ago a query, whose date and signature we forget, was put concerning the scheme now evolving in England for the federation of the Free or Nonconformist churches. We replied by letter that there was no available publication that could be referred to. This lack is now supplied. A series of articles on the subject by Mr. Thomas Law, the Organizing Secretary of the National Council, was begun January 14 in the "Christian World," of London, a valuable weekly journal costing 2 cents a copy, exclusive of postage, or to subscribers in this country $2.08 yearly, postage included.

A. E. C.—Another Jewish scholar supplements our answer of January 30 to your inquiry respecting the Jewish view of Jesus by referring to Dr. Hirsch's pamphlet on Jesus, and Dr. Wise's lectures on Jesus, published by the "Reform Advocate," of Chicago.

A. L. P.—There is a Burial Reform Association in the Protestant Episcopal Church, of which Bishop Potter is President, and the Rev. B. F. De Costa Secretary, at 224 Waverley Place, New York. A Burial Reform Association in Philadelphia has an office at 242 Franklin Street.

The sacrificial theory of the Atonement, as taught by Professor Sanford Guthrie Buoney, of the Cumberland Presbyterian Church, is mentioned by a correspondent as likely to interest some readers of this column, who reject the penal, substitutionary theory. It is outlined in his book,

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"Soteriology," to be had from the C. P. Publishing House, Nashville, Tenn.

Can any one tell me of any verse or rhyme entitled "Who is my Neighbor"? I am interested in mission children, am chairman of the Children's Aid to the Women's Health Protective Association, and am looking for something that children can commit that will give a definite idea of respect and consideration for humankind, not simply the person they like next door to them. M. T. H.

I wish to find the music of a song beginning "Oh, the old Virginia hills, how majestic and how grand!" Perhaps some one of the readers of The Outlook can tell me about it under "Inquiring Friends." Music-dealers in Richmond, Va., and in this city have been applied to in vain. N. F.

"The wind one morning sprang up from asleep" is quoted as written by William Howitt, born 1795, in England. "G." can find the words in Charles J. Barnes's "New National Fourth Reader," on page 193. S. R. B.

Will some one inform me through your Correspondence column where I may obtain Vols. I. and VII. of "Contributions to North American Ethnology"? J. H. B.

About People

—Senator Pritchard, who has just been re-elected to the United States Senate from North Carolina, was once a printer's "devil" in the office of the Jonesboro' (Tenn.) "Tribune."

—Mr. Robert Barrett Browning is establishing a school at Asolo, Italy, for the benefit of girls employed in the silk-mills there. The memory of Robert Browning will thus be linked more closely than ever to the place.

—Mrs. Maria Lloyd Steele, a daughter of Francis Scott Key, the author of "The Star-Spangled Banner," and the widow of the late Henry Maynadies Steele, has died at Annapolis, Md., in the ninety-sixth year of her age.

—A service in memory of the great physiologist, the late Professor Du Bois Reymond, is planned in Berlin, similar to the services recently held for Professors Curtius and Treitschke. It is also proposed to erect a monument to Du Bois Reymond in the garden in front of the University, alongside those to Helmholtz and Treitschke. Professor Du Bois Reymond spent the last fifty years of his life in the service of the University of Berlin.

—This story is told of the late James Anthony Froude as happening during a general election, when a canvasser called at the professor's residence in London: "Mr. Froude was out, so the canvasser interrogated the butler as to how Mr. Froude would vote. The butler—an old servant who understood his master well—replied: 'When the Liberals is in, Mr. Froude is sometimes a Conservative. When the Conservatives is in, Mr. Froude is always a Liberal.'"

—The late Albert Nobel, the Swedish engineer, has bequeathed his entire fortune of $10,000,000 to the University of Stockholm. The interest on the money will be divided equally into five prizes, to be awarded annually. Three of the prizes will be for the greatest discovery in physics, the greatest discovery in chemistry, and the greatest discovery in physiology or medicine. The fourth prize will be for the most notable literary contribution of an ideal kind, and the fifth for the greatest achievement for the promotion of peace. The competition for these prizes will be open to the world. Nobel was the first man to make nitro-glycerine available for practical purposes, and he did this in 1864, seventeen years after the invention of the explosive. Two or three years later he made dynamite, and it is said that he came upon the compound in experimenting to find a method for the safe transportation of nitro-glycerine. A few years later another explosive was announced as the fruit of his industry. It was called blasting gelatine.

—Mr. Charles Edward Stowe, a son of Mrs. Harriet Beecher Stowe, writes to the Hartford "Courant" that he and his sisters will erect a suitable monument over their mother's grave, inscribed, "Erected by her children." He adds: "No more useless or unsightly way of wasting money, generally speaking, is known to man than that which finds expression in the statue nuisance. There are many ways of doing honor to the memory of a person like Mrs. Stowe much more in keeping with her character. If anything is to be done, why could not money be raised to found a Harriet Beecher Stowe Scholarship at Hampton, Fisk, or Tuskegee? Such a memorial would, I know, be quite in keeping with my mother's taste, and far more useful to man and honoring to God than some brazen monstrosity scowling the unfortunate beholder out of countenance from its ugly granite pedestal. The ordinary bronze statue ought to be regarded as a terrible penalty to be inflicted only on great offenders against society, like Adam, Captain Kidd, or Benedict Arnold."

Answers to "Fifty Pollys"

See The Outlook for January 30, 1897

1. Poly-technic. 2. Poly-glot. 3. Poly-syllable. 4. Poly-gamy. 5. Poly-cotyledon. 6. Poly-petalous. 7. Poly-sepalous. 8. Poly-anthus. 9. Poly-andria. 10. Poly-gon. 11. Poly-hedron. 12. Poly-hedral. 13. Poly-hymnia. 14. Poly-basic. 15. Poly-chord. 16. Poly-plectrum. 17. Poly-chromatic. 18. Poly-gnotus. 19. Poly-cletus. 20. Poly-type. 21. Poly-thalarnous. 22. Poly-morph. 23. Polype. 24. Poly-neme. 25. Poly-pode. 26. Poly-ergus. 27. Poly-gram. 28. Poly-graph. 29. Poly-phonic. 30. Poly-nesia. 31. Poly-hydrite. 32. Poly-chrest. 33. Poly-pharmacy. 34. Pollux. 35. Poly-phemus. 36. Poly-carp. 37. Poly-theism. 38. Policy. 39. Polity. 40. Politics. 41. Polites. 42. Poly-dectes. 43. Poly-dore. 44. Poly-idus. 45. Poly-nices. 46. Poly-xena. 47. Polish. 48. Poly-style. 49. Poly-scope. 50. Poly-histor.

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For the Little People

The White Hare's Valentine

By Francis Sterne Palmer

The woodpecker hunted far and wide,
And found it high on a birch-tree's side—
Flawless bark for a lover's art,
Fit to speak for the white hare's heart;
Deer-mice help with clever teeth,
Tricking it out with flower and wreath,
With symbol quaint and woodland sign
Proper to forest valentine;
Squirrel takes a tuft from his ear,
Twining it into a red "My dear;"
The jay brings feathers white and blue,
Weaving them into "heart" and "true;"
Snowbird's feathers are white and buff,
The grouse has plucked a plume from his ruff.

And, last, the hen grouse shy and gray
Says, "I've no plume or feathers gay,
But, sir, your message I'll swiftly bear
To the white hushed home of the lady hare."

A Valentine

By Grace Thompson

Mattie sat with a frown on her face. Her hair fell almost over it, so it was not as disagreeable as it might have been. Still, you know, even if the one who is cross is in another room, or downstairs, if you know she is cross, you feel uncomfortable.

Mattie kicked her heels against the rungs of the chair. "She's just hateful," said Mattie. "I'll never play with her again," and she shook her hair down further over her face.

"Why, Mattie! you are the picture of bad temper. What is the matter? I thought you were going to spend the afternoon with Alice." And Mattie's big sister put her books on the table and walked toward her little sister.

"Go 'way!" screamed Mattie. "I don't want you. I think Alice is horrid."

Mary, the big sister, looked at Mattie a moment, and then said, slowly:

"I am sure, dear, you need not scream, and tell people you do not want them. Nobody could possibly want to be with you now, except mamma. How sorry she would be if she were here!" And Mary walked out of the room, and closed the door after her.

In the next house sat a little girl, with big blue eyes that just now told that Alice—for this was Alice—had been crying. She had a box of paints in front of her, and she was coloring a picture she had cut from a magazine. The picture was of a little girl running out of a house, with her arms out, evidently going to meet some one she loved. You quite longed to know the story. If Alice had not been so busy she would have told you. Mattie knew the story well, for she took the same magazine. It was the story of two little girl friends, who had quarreled as to which had the prettiest tea-set. The little girl in the picture was the hostess, and she had been rude in telling her little guest that she thought her own tea-set the prettiest. That started the quarrel. You know how big such a quarrel could grow, and how quickly. The little guest went home very unhappy and sad. But after a time she remembered that it was quite right for each to like her own tea-set the best, and that she had been very rude in telling her hostess that old, mean buttercups were horrid—never as pretty as roses. She remembered how pretty the fields looked in summer, with daisies and buttercups nodding in the wind. Why, both buttercups and daisies were pretty—all flowers were pretty! And before she knew it, she was running back to the tea-party. The picture was that of the little hostess coming out to meet her.

"Mattie loves pink, mamma. I'll make the dress pink," said Alice to her mother, who was reading.

"I would, dear," said mamma.

"I think I'll make these flowers look like roses," continued Alice, her face shining with love.

She worked carefully, so the paints would not spread. Her mamma looked at her with eyes full of love. At last the picture was done, and her mamma made holes in the top of the cardboard on which it was mounted.

"I wish I had a pink ribbon to put in for a picture cord," she said.

Alice stood a minute, and with very pink cheeks went out of the room hurriedly.

She came back in a few minutes with a pretty new pink ribbon in her hand.

"Why, dear, that's your new sash for your doll!" exclaimed her mother.

"Mamma, I want Mattie's picture to be pretty."

Alice's mamma said nothing. She tied the pink ribbon for a picture cord in the picture, with pretty bows on either side. Alice brought a box, and the picture was put carefully in.

With her hood tied carefully under her chin and her rubber boots on, she took the box, on which she had printed "You are my valentine," and started for Mattie's house.

Mattie was in the window. She saw Alice trudging through the snow. When Alice got to the gate, the front door flew open, and Mattie, with her arms out like the little girl in the picture, rushed out, saying, "Your dolly's hat is lovely, Alice. Just lovely!"

The two little girls went into the house hand in hand. When Mattie saw her valentine, she hung her head for a minute, and then she put her arms around Alice's neck and whispered, "Thank

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you for the beautiful valentine." It hangs over Mattie's desk in her own room.

The Mouse and the Teacher

The mouse had grown fearless. There were so many hours of the day without a sound that he felt the world was his, and it was very foolish to be afraid when there was nothing to fear. So he stepped through the hole in the closet wall, and through the door, which was open just a little way, and into the great silent hall. "How foolish," thought the mouse, "to scamper up and down between the walls when this great world is unoccupied!" He would have compared himself to Columbus, if he had ever heard of Columbus. He ought to have known about Columbus, who discovered the New World, and about Alexander, who sighed, when he had conquered all the world he knew about, because there were no new worlds to conquer; for this mouse lived in a school-house. But you cannot complain of a mouse who is shut between the walls; when he listened he could only hear indistinctly. Many little boys and girls who are right in the class often do not hear what is said by the teacher! This mouse felt very important. He quite despised those other mice who refused to follow him. "Some mice are never anything but just common mice!" and he strutted down the silent hall. "My, but this is fine!" he said. "I'll run;" and run he did. At the end of the hall was a flight of stairs. Down this scampered Mr. Mouse. Into another big hall. "This is glorious!" twittered Mr. Mouse, in his loudest tones. He ran so fast that he could not see. Suddenly there was a black giant before him, who gave an awful shriek and fell flat. The mouse was paralyzed; he could not move. Doors opened, other giants came out, there were more shrieks, and then something struck him, and Mr. Mouse never got back to the mouse world between the two walls. The other mice waited for him to tell of his travels, but he did not come back to tell of them. The Governor of Mouseland shook his head sadly, and in a sorrowful tone said to the citizens assembled: "I was afraid, when I heard that awful noise, that it would end this way. Those humans are much larger than we are, and we never could hurt them; but they always make that noise when they see one of us, and the one they see usually gets caught." And there was sadness in Mouseland for a week, for the traveler was very attractive and was the leader in all the games.

The Boy and the Policeman

The cold wind was blowing down Broadway; blowing off hats, turning fur collars up over the heads of the ladies, making the few small children out walk faster, and turning the noses of the people red.

The policemen stood in the shelter of doorways when they could. A big policeman came round a corner where the people were hurrying in every direction, and beckoned to a small boy standing inside the doorway of a big express office. The boy came running out. He had no overcoat nor gloves. He turned the corner, and there was a news-stand made of two soap-boxes. A man wanted to buy a paper. The policeman watched the stand from his post on the corner, and called the small boy out when there was a customer. He was a big, cross-looking policeman, and would have made a bad boy run just to look at him, but you may be sure the little newsboy did not think him cross, when the policeman let him stand out of the cold while he protected the boy's property. I saw the boy look at him as he passed him, and I think he made the policeman know how he felt.

Pussy Went Fishing

The story is told of two small boys who were seen dancing wildly and screaming in front of a store. Some people hurried to see what was the cause of their excitement. It was Sunday, and the store was closed. A large glass globe, in which were several goldfish, stood in the center of the store window. On either side were piles of canned goods. On top of one of the piles was a cat reaching over as far as she could toward the fish. This it was that excited the small boys; they discovered that pussy was trying to fish. Pussy at last tumbled the pile of cans over. She seemed frightened, but in a short time she climbed to the pile on the other side. From there she could just touch the edge of the globe, but she could not get back. She tried to spring over the opening, but she fell in. Puss was as frightened as the fish. She was so frightened that she never thought of the fish. Puss swam and swam, trying to catch her claws in the smooth sides of the globe.

At last Pussy was seen lying in the bottom of the globe, while the fish were swimming about as if nothing had happened. The two little boys went sadly down the street.

Useful Citizens

The school-children of Rochester, N. Y., have by their industry succeeded in ridding the city of a pest of moths. These moths had become so destructive that the Forestry Association offered a prize of five dollars to each of the children in any one school who would bring in 1,000 or more of the cocoons of this insect; three dollars to the three bringing in the second largest number; two to the three bringing in the third largest number This was in 1893. The next year the amount of the prizes was increased to ten dollars for the boy or girl who brought in a greater number of cocoons than were brought in by any one pupil in 1893; this was 44,900. Twenty children each won a ten-dollar prize. The school-children of Rochester have gathered from the bark of trees, fences, rough places in houses, almost 9,000,000 of those moth cocoons, and now the city is free from these insect pests, through the efforts of these children.

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The Home Club

Illustrated Songs

By Kate F. Ellis

A pleasant feature of an evening's entertainment for young people is the illustration of well-known songs—those familiar from long association, which have passed from one generation to another, as well as the familiar songs of the day which are sung on the stage, whistled on the street, and ground out by the hand-organ or traveling piano.

If this game is played at home, let little slips of paper, each one bearing a number, be passed to each person, with directions to draw a picture of any song he has in mind. A certain number of minutes—ten or fifteen is deemed sufficient—is given for the work, then the papers are collected, pinned to portière or door, and the company makes careful examination of the art collection, each person making out a list of the songs he has read in the illustrations. Of course such songs as "The Old Oaken Bucket," "Star-Spangled Banner," and "Bicycle Built for Two," are quickly guessed, and noted on the list at once, while others, such as "Twinkling Stars are Laughing," "Man in the Moon," and "The Girl I Left Behind Me," are not made out without some little effort. Much depends, of course, upon the ability of the artist to portray in a telling way what he has in mind.

This same idea may be carried out in another way when it is desired to entertain an audience of young people in a small hall, or at a church entertainment. The illustrations can be made out on large sheets of paper and be ready to show, one after the other, without taking time for their preparation. The showing of these pictures may be interspersed with tableaux and pantomimes illustrating other songs not given as pictures. On such occasions the guessing will be done by the members of the audience, who call out the name of the song as soon as it is guessed.

Of the songs which may be acted out I give a few which were brought out before a mixed audience of young and old at a recent New Year's entertainment:

"Seeing Nellie Home:" A young lady familiarly known as Nellie stands upon the stage and receives the request of a young man to escort her home. She bows in acceptance, takes his arm, and they walk off.

"The Rainy Day:" A young man and woman, attired in waterproof and mackintosh, cross the stage together under one umbrella.

"'Twas My Last Cigar:" A young man comes upon the stage, opens a cigar-box and shows great distress of mind when he finds it empty, and corresponding joy when he finds one cigar left in the box.

"Flowers that Bloom in the Spring:" This was portrayed by flowers blossoming from a spiral spring, borrowed from a neighboring upholsterer for the occasion.

"Sweet and Low:" This was rather more realistic than ideal, for instead of a mother bending low over the cradle of her infant and crooning a lullaby, there was simply a glass bowl filled with sugar placed upon the floor of the stage.

A mother rocking her child in her arms suggested many songs before the right one of "Rock Me to Sleep, Mother" was guessed.

In making out this list of "songs without words" it is well to assign to the artist those songs which are more easily portrayed by sketches than by actions, and among such may be mentioned "Sailing, Sailing," "White Wings," and others of that character.

The programme can be made still more attractive by the addition of singing. Let a person at the piano strike up the chorus of one of the well-known songs at the moment it has been correctly guessed from the pictures or pantomimes, and the audience will spontaneously join in the singing in a hearty fashion. Or, if it be the illustration of a song usually given as a solo, let some one person be prepared to give a few verses, or a quartette of young people give a refrain, out of sight, of such songs as "There's Music in the Air," "Tenting To-night," etc.

These are only suggestions of what may be done in this line if the inventive minds of entertainers, whose resources are generally unlimited, are taxed sufficiently, and if others are ready to help in carrying out the programme. As this form of entertainment has proven successful with one set of young people, it is hoped that others may enjoy following in their footsteps.

The Doctors and the Schools

The Homeopathic Medical Society in Kings County (N. Y.) recently presented a memorial to the Board of Education. This memorial states that many of the more delicately organized students in the Girls' High School of Brooklyn and in the grammar grades have succumbed to the mental application and long confinement necessitated by the prescribed course of study. They call attention to the fact that this strain comes at a critical period in life, when the physical system is more susceptible to the injury from prolonged effort or unaccustomed demands. The memorial states that a large proportion pursue the course of study without detriment to their health, but that many are left behind, broken down in body and feeble in mind, while even death has been the result of this continued nervous strain necessitated by the course of study pursued in the advanced grammar grades and in the high schools and the colleges. The doctors say that this forcing process may result in developing

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some geniuses, but "it inevitably produces unbalanced characters and insane temperaments." These doctors consider the curriculum of the Brooklyn Girls' High School too severe and exacting, and include in this condemnation the upper grammar grades. The doctors call attention to the eye-strain; these physicians emphasize their condemnation by declaring that they have several patients who are students from these schools. The Board of Education, especially the Committee of the High School, consider that the doctors have made a mistake.

This is only one more evidence that what is needed is better primary schools. Better teaching at the beginning of the educational life would reduce the strain now made necessary because of the bad teaching which precedes entrance into the higher courses of our schools. It is simply impossible to give a right foundation to the education of any child who depends upon the public school for its educational opportunity while the primary classes vary from sixty to one hundred and ten. Recently a little girl, who has been in school six years, heard a comment made on three children sitting in a seat designed for two, when she looked up in surprise and said, "Why, I have always sat four in a seat!" And it is true; as far as that child had gone she had been subjected to that tremendous strain of sitting four in a seat designed for two, and so far had never been in a class-room that was not overcrowded; and, added to this, she had for three years been compelled to study and sit in a room artificially lighted all dark days. Another girl of seven and a half, who has been in school two and a half years, was asked, "Do you like to go to school?" "Yes, if I could have more room. I don't like falling off the seat, because it makes the teacher cross." And this small child had that very day been reprimanded, until she came home feeling like a criminal, because she had fallen off the seat, being pushed off by one of her little overcrowded neighbors. She has been the third in a seat designed for two during her school life. This overcrowded physical condition of the schools shows how utterly impossible it is to give to little children any individual attention, or help them to use their own minds. The result is that they come into the grammar grades unprepared for the arduous work, made arduous because so unacquainted with the steps that lead up to thinking. As long as a community will submit to poor primary schools, we shall have nervous invalids as the product of our upper grades. The trouble can be remedied by better teaching, more individual attention in the beginnings of education.

The College and the Poor Man

It may surprise some of the members of the Home Club who have associated Harvard University students with wealth to know that President Eliot, in a lecture recently delivered on "The Relations of the College to the Workingman," stated that the great majority of the students of Harvard lived at a cost of $4 per week for meals, while rooms could be hired as low as $22 per year. He stated that meals cost the members of the Foxcroft Club $2.50 to $2.75 per week. He further claimed that a college community was the most democratic community in this country. Ability to meet the environment was the condition of leadership. The value of education to fit a man or woman for the struggle of life is indicated by the statement recently made in a Wisconsin newspaper. A careful canvass of the State prison was made by the Warden. He reports that 37 per cent. of the convicts could not read or write. It is estimated by careful comparison that, of the illiterates of the State of State-prison, age one out of every 173 goes to the State's prison; that those of State's prison age in the State who can read and write are represented by one out of every 1,557 of that class of the population. Surely such figures must convince the mother in every intelligent home that the question of the public schools is of vital importance to her. She should ask: What are the schools and their relation to the community? What percentage of the children of the poor attend the public schools, and what benefit they derive from the attendance? Does the school meet the needs of those school-children whose school life must be limited to five or seven years at best? Does the community, in the expenditure of its private funds, supply what the public funds will not supply? Every uneducated, every neglected child in the community is a menace to every home in the community, a charge upon the woman who would protect her own children from the contamination of ignorance and vice. The intelligent woman will go further. She will by every effort, as well as by example, seek to raise the standards of education in the community; she will make education a desirable thing to the poorest by the earnestness with which she will strive to place it within their reach.

The Common Responsibility

Never was the interdependence of the human family demonstrated more clearly than it has been in Massachusetts. A few years ago an entomologist residing near Boston brought home some specimens of the gypsy moth. Several of these moths escaped, and the State has spent $450,000 in four years to exterminate this insect destroyer. It is now declared that at least $1,000,000 will be required to rid the State of this pest. This calls to mind a plague of rabbits from which the Australian colonies have suffered. Whether we accept the responsibility or not, the fact remains that we are our brother's keepers—keepers of his health, keepers of his purse, keepers of his morals, keepers of his education; and that literally it is true that not only does no man live unto himself, but by no possibility does any home live unto itself.

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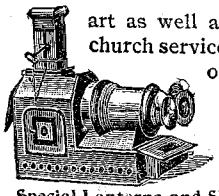

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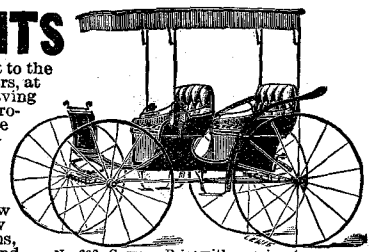

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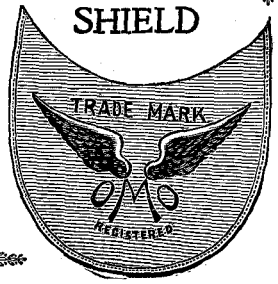

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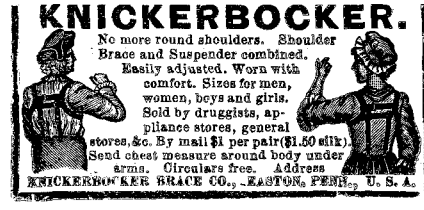

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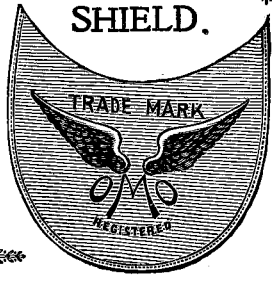

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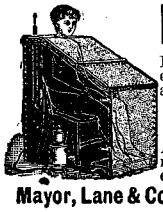

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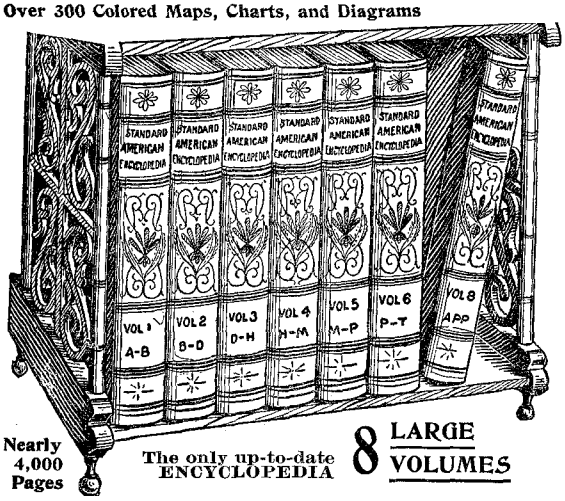

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